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The
CHRISTIAN CENTURY

Published Weekly

The Transfigured Cross

An Editorial

Germany After the War

By Willlam Henry Chamberlin

What Is Disturbing the Baptists?

By Hillyer H. Straton

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In This Issue

HILLYER H. STRATON

is minister of the First Baptist Church, Detroit, Mich., and a frequent contributor to this and other periodicals. A son of the late Dr. John Roach Straton, for so many years a leader of conservative forces in the Northern Baptist Convention, Dr. Straton seemed a natural choice to interpret to the wider Christian fellowship the internal strains and stresses in that denomination. His article is the first in a series on "What Is Disturbing the Denominations?" which will appear at intervals throughout the current year. The next article in the series will deal with issues inside the Methodist Church. It will be written by Dr. L. O. Hartman, editor of *Zion's Herald*, and will appear before the convening of the Methodist General Conference. Dr. Straton's address is Woodward Avenue at Pingree, Detroit 2, Mich.

OSWALD GARRISON VILLARD

during his many years of leadership in liberal journalism has maintained a close interest in the welfare of Indian tribes in the United States. At the present time Mr. Villard is in Puerto Rico, where he is preparing a series of articles on conditions in America's own colonial possession.

WILLIAM HENRY CHAMBERLIN

served during the period between the world wars as correspondent of the *Christian Science Monitor* in Russia, Japan and France. During that time he was frequently in Germany, serving as acting head of the *Monitor's* bureau in Berlin. Forced to leave France when the Germans occupied that country, he is now living in Cambridge, Mass., and lecturing in the schools of foreign affairs at Yale University and Haverford College. This is the fourth in a series of six articles; the one to follow will deal with the postwar outlook in the Far East.

The CHRISTIAN CENTURY

March 29, 1944

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Calendar of Coming Events

Mar. 22-29. Friends Yearly Meeting, Race Street Meeting House, Philadelphia.
Mar. 25-31. China Book Week.
Mar. 27-31. Friends Yearly Meeting, Arch Street Meeting House, Philadelphia.
Apr. 2. Palm Sunday.
Apr. 2. Congregational Church Forum, Waterbury, Conn.; Robert D. Workman, speaker.
Apr. 2. Ford Hall Forum, Boston; Olin Downes, speaker.
Apr. 2. Charles Street Forum, Boston; Horace M. Kallen, speaker.
Apr. 2. Chicago Sunday Evening Club; Charles A. Anderson, speaker.
Apr. 6. Maundy Thursday.
Apr. 7. Good Friday.
Apr. 9. Easter.
Apr. 9. Sunrise Easter Service, Mt. Davidson, San Francisco. Hugh M. Miller, speaker.
Apr. 9. Easter Sunrise Service, Central Park Mall, New York.
Apr. 9. Easter Sunrise Service, Soldier Field, Chicago; Martin R. De Haan, speaker.
Apr. 12-17. National Association of Evangelicals, Columbus, O.
Apr. 16. Chicago Sunday Evening Club; George A. Buttrick, speaker.
Apr. 17, 18. Board of Higher Education, Disciples, Indianapolis.
Apr. 18-20. Associated Church Press, Chicago.
Apr. 20-22. Illinois Conference, Lutheran Augustana Synod, Peoria.
Apr. 21. National Holiness Educational Convention, Indianapolis.
Apr. 22. Indiana Council on Religion in Higher Education, Indianapolis.
Apr. 25. St. Mark's Day.
Apr. 26. Methodist General Conference, Kansas City, Mo.
Apr. 26. Central Methodist Church Forum, Detroit; Preston W. Slosson, speaker.
Apr. 26-28. Southworth Lectures, Andover Newton Theological School, Newton Centre, Mass.; Albert Peel, speaker.
Apr. 28-30. Bondurant Lectures, University of Illinois, Urbana; Charles Clayton Morrison, speaker.
Apr. 30. Forum, Second Congregational Church, Waterbury, Conn.; Jan Struther, speaker.
May 3-6. State Conference of Social Work, Minneapolis, Minn.
May 7. Methodist Church College Day.
May 7-14. Religious Book Week.
May 8-14. Christian Family Week.
May 14. Rural Life Sunday.
May 14. Festival of the Christian Home (formerly Mother's Day).
May 16. Southern Baptist Convention, Atlanta, Ga.
May 18. Ascension Day.
May 23-26. Northern Baptist Convention, Atlantic City.
May 24. General Assembly, United Presbyterian Church, New Concord, O.
May 25. General Assembly, Presbyterian Church in the United States, Montreat, N. C.
May 25. General Assembly, Presbyterian Church in the U. S. A., Chicago.
May 28. Pentecost Sunday (Whitsunday).
May 30. Memorial Day.
June 1. Reformed Church in America, General Synod, Buck Hill Falls, Pa.
June 4. Trinity Sunday.
June 5-July 14. Summer School, Andover Newton Theological School, Newton Centre, Mass.
June 7-July 19. Lisle Fellowship, Lisle, N. Y.
June 21-28. Congregational-Christian General Council, Grand Rapids, Mich.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

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EDITORIAL

NO INCIDENT in the life of Jesus, apart from the infancy episodes and the events immediately surrounding the crucifixion, has appealed to the Christian imagination more strongly than the "triumphal entry." Its historical features are not easy to clarify, though all four evangelists recite it. Critical questions arise. What was Jesus' own purpose in precipitating this popular demonstration? How great was that "very great multitude" which acclaimed him with hosannas and strewn branches and garments spread as a carpet for his unpretentious mount? Is it literally true that "all the city was moved" by the excitement attending his entry? To what extent did subsequent events and the growing faith serve as a magnifying glass through which the episode, viewed in retrospect, assumed the magnitude reflected in the records? These questions need not be answered here. The story has the profound truth of drama and the insight of kindled imagination. In this scene, on the verge of a crisis known to us but unforeseen by the participants and witnesses of the event, there is a mingling of dignity and humility. A popular triumph in the hearts of the lowly is preliminary to humiliation at the hands of the powerful. Children (later, in the temple) shout praises of him whom the rulers of state and church are about to condemn. A little moment of exaltation precedes the dark hours that were, in turn, to be followed by the supreme glorification which was to transform an earthly tragedy into a divine comedy. The drama is perfect, and true.

For Palm Sunday

Who's Covering Up the Arabian Oil Deal?

CONGRESSMAN Jerry Voorhis of California is beginning to suspect that influences high in the government do not want all the facts about the oil deal with Saudi Arabia to reach the light. Mr. Voorhis had much to do with bringing the facts concerning the malodorous Elk Hills naval oil reserves bargain into the open a few years ago. He showed then a tenacious insistence on the rights of the public which forced the abandonment of that scheme to enrich Standard Oil of California. Perhaps that is why, when he made inquiries at the state department regarding the Arabian oil deal, the department's petroleum adviser tried to divert him from the trail of certain pertinent facts. Mr. Voorhis told his experience in a speech before Congress on March 16. When he asked to see the man who had investigated the pipeline project for the state department, the department told him that the man was out of town. This the California congressman later discovered to be untrue. Then he was told that the report was purely technical, having nothing to do with the pipeline. This also turned out to be untrue. The report did deal with the scheme, unfavorably. Still later the congressman discovered that the report turned in to the war department by its representative who investigated in the Middle East was also unfavorable. Such an apparent attempt to cover up important facts in a highly controversial matter emphasizes the need that the Senate investigation of this whole oil deal shall start without further delay.

Canterbury Fears Effects of Starvation of Children

WHEN the Archbishop of Canterbury recently appealed to the British government to permit food to pass through the blockade to the children of occupied Europe, he addressed his plea to the right place. It has long been clear that opposition to this humanitarian move centers in Mr. Churchill. The American government would have sent food at least a year ago if it had had sufficient courage to follow its own convictions in spite of the British prime minister's objections. It was about that long ago that the archbishop, who previously had allowed himself to stand as the front for the British and American church leaders who gave ecclesiastical sanction to Mr. Churchill's intransigence, reversed his views. Now he has told the House of Lords that 9,500,000 children in nazi-held countries must have swift relief if they are to be saved from starvation or from the permanent effects of malnutrition. According to Religious News Service, he declared that enough neutral shipping is available to carry the needed supplies and that "it is the future of the

population of a continent that is involved." Although the archbishop is about three years late with his appeal, and the permanent crippling of a generation has already occurred, it is not too late to save millions of lives. There is every reason therefore to hope that the archbishop's appeal will reach Mr. Churchill. Our hope that action may take place in the limited time that remains lies, however, in another direction. What has happened to the formal appeal made by vote of the United States Senate to the President and to the secretary of state that food be sent forthwith to Europe and distributed with the same safeguards which are now successfully employed in Greece? What is the President waiting for? He does not need Mr. Churchill's consent, since our own ships maintain part of the line of blockade and Swedes and Swiss are available to distribute the food. Is our supposedly Christian government less resolute or compassionate than the Moslem government of Turkey, which refused to permit the Greeks to starve? A good way to bring the matter forcibly to the President's attention is to invite your congressman to give his support to the food-for-Europe resolution which has just been unanimously recommended to the House of Representatives by its foreign affairs committee. Both houses of Congress should unite in demanding that the President act without further delay.

Another Attack on the American Future

LONG after President Roosevelt has disappeared from the political scene, it is to be hoped that the Tennessee Valley Authority will continue to operate under its present policies. It constitutes, in our opinion, the most constructive achievement in the making of a better America to be credited to the Roosevelt administration. Perhaps it will prove to be the *only* permanent contribution from the New Deal to tomorrow's nation. But there are people in the United States who do not like the TVA. Wendell Willkie, when he was running Commonwealth & Southern, was one of them, but he has gotten over it. Kenneth McKellar, senator from Tennessee, has been one of TVA's enemies ever since he was blocked, early in its history, in his efforts to turn TVA jobs into political appointments. Senator McKellar hasn't gotten over his wrath. Last year he tried to wreck TVA by proposing that every federal job paying $4,500 or more—there are almost 30,000—be made subject to Senate confirmation. That would have jolted TVA all right, and the whole civil service with it. The Senate passed the McKellar bill; the House refused. So this year he has returned to the charge by attaching two riders to the Independent Offices Appropriations bill. One is the old provision for Senate confirmation of $4,500 jobs. The other would require TVA to turn all its receipts in to the federal treasury and make all its operations dependent on congressional appropriations, instead of letting it run and expand on its own revolving fund. Then, to gain support from other southern reactionaries, Mr. McKellar has encouraged the attachment of another rider to the same bill which is designed (without naming it) to do away with the Fair Employment Practices Committee. It is hard to defeat such riders, as the veteran senator knows. And the President is not likely to veto any more appropriation bills in the near future. But if this bill goes through with these riders attached it will have struck a deadly blow at the most successful attempt thus far made to help the third of the nation that desperately needs help, and it will have destroyed the only attempt which has been made to help the tenth that is always "the last to be hired and the first to be fired." What a fine day's work that will be!

Awakening to Racism as A World Problem

SUCH a conference as the Methodists held at Evanston, Illinois, last week may mark a turning point in the attitude of Protestant denominations toward their missionary responsibilities in the postwar world. About 125 Methodist missionaries, educators, ministers and bishops, spiced with a sprinkling of consultants from outside the denomination, spent the better part of five days in a "Conference on Racism and World Order." The foreign division of the Methodist Board of Missions provided the funds; Garrett Biblical Institute provided the quarters; and nine seminars, which had been at work for several months, provided the reports on which the conference expended its mental energies. These nine reports dealt with the actualities of the race problem in urban and rural America, Spanish-speaking Latin America and Brazil, South Africa, the Southwest Pacific, India, the Far East and in Germany. A good many church gatherings have given passing attention to racism as one problem involved in the making of a just and durable peace. But so far as we know this is the first time an American church has recognized that this problem is sufficiently basic and world-wide in its ramifications to justify a full-length study. The Methodists who met at Evanston will hardly claim that they gained more than a fair introduction to an immensely complicated and threatening subject. But if more denominations would follow their example of concentration there might be less fuzzy thinking and planning in church postwar programs. It does seem strange, however, that an American church should attempt to consider the race problem without participation by its home missions department. After all, the black-and-white issue is not confined to South Africa, and the zoot suit riots did not take place in Buenos Aires.

Finland Still Undecided; Rumania Offered Terms

ANOTHER WEEK closes with no one knowing whether Finland will accept Russia's terms for an armistice. The Finnish Parliament is reported to have upheld the cabinet in holding the initial Russian offer unacceptable, but there are rumors of a modified offer and of a declaration by Marshal von Mannerheim that the Finnish army has no hope of withstanding a Russian offensive. So tight is the censorship at Helsinki, however, that the outside world has no way of knowing what is really going on. But negotiations have not been broken off. While they continue, hope of peace remains. Meanwhile, the

Journal de Genève outlines the armistice terms which, it asserts, have been offered Rumania. There are seven of them, and they are as surprising in their lenience as the terms Russia has offered Finland. Bessarabia is to go back to the U. S. S. R., as is northern Bukovina. Stalin had announced that long ago. But the Dobruja frontier is to be left as it is, and Russia promises to intervene at the peace conference in behalf of Rumania's claim against Hungary to all Transylvania. Certain Rumanian towns (unspecified) are to be occupied by Russian troops until the end of the war, but there are to be no reparations other than the return of machinery taken from Russian territory. The German troops on Rumanian soil are, naturally, to be told to get out, and diplomatic and economic relations with the Reich are to be broken. Coming so soon on top of the armistice demands served on Finland by the Russians, these terms to the Rumanians are bound to spread the idea throughout Europe that Stalin is in a reasonable frame of mind. So long as Britain and America stick to parroting "unconditional surrender" when any reference is made to peace terms, the actual business of pushing a peace offensive in Europe is left entirely in the hands of Russia. And she is taking good advantage of that fact. She has terms ready which show that her political ideas are clear; the Anglo-American allies have not.

American Christians and The Zionist Program

THE EMINENCE of the sponsors and speakers at the National Conference on Palestine held in Washington early this month assures careful study for the resolutions adopted. With most of them American Christians will, we feel sure, find themselves in accord. But the key resolutions—number 7 and number 10 in the eleven adopted by the conference—require much more clarification before many who have long pondered the problem of Palestine's future will feel ready to endorse them. Resolution 7 called "for fulfillment of the Balfour Declaration"; resolution 10 "for the reconstitution of Palestine by the Jewish people as a free and democratic Jewish commonwealth." Now of course one trouble with all resolutions calling for fulfillment of the Balfour Declaration is that no one knows precisely what that document means. It was deliberately formulated in words which make its meaning obscure. But in addition to its encouragement of "a national home" for the Jewish people, it contains a guarantee of "the civil and religious rights" of non-Jews in Palestine. Is it conceivable that the Arab majority in Palestine would agree that their civil rights there had been fully maintained if the entire country were to be turned into a "Jewish commonwealth"? Yet this now becomes the platform of the "Christian Council on Palestine," a body which contains among its officers names as weighty as Henry A. Atkinson, Reinhold Niebuhr, James Luther Adams, S. Ralph Harlow, John Haynes Holmes, Daniel A. Poling and Paul Tillich. Has Christian sentiment in this country crystallized to the point where it believes in making Palestine a Jewish state, regardless of the Arab majority there? Is it moving in that direction? Our Zionist friends never let up in their efforts to persuade us of the wisdom of political Zionism—and they have that right in a free country. But we still think that the answer to both the questions asked is No.

Badoglio Finds a Friend Where Least Expected

WE HAVE READ at least a dozen explanations of Russia's recognition of the Badoglio government in Italy. None of them make much sense. Some of them border on the fantastic, such as the report in one Washington news-letter that this was Stalin's way of getting back at the British for refusing to allow him to use Italian air fields as bases for Russian planes supporting Marshal Tito across the Adriatic. Or the report, which some of our flustered American Communists are spreading, that this is just an example of Stalin's supersubtlety—establishing a reactionary regime in Italy at a time when it cannot possibly make a success of governing in order to insure a later reaction in favor of a leftist overturn. Certainly the Russian action has come as an unpleasant shock to the Anglo-American allies who thought such perfect understanding had been achieved at Teheran. Mr. Hull has left no doubt on that score. But in all the fumbling attempts to work out an explanation only two facts seem certain: (1) that Stalin goes his own way in matters of European policy, informing his allies when it fits his purposes to inform them, and ignoring them when it fits his purposes to ignore them; and (2) that he intends to have a direct share in ordering postwar developments in western Europe, but does not intend that his allies shall have a share in such developments in eastern Europe. By recognizing Badoglio, Stalin has taken a rough-handed method to drive home that second fact. Most Americans, we believe, will have no objections. The more responsibility Stalin assumes for the nature and stability of the various postwar governments of the Continent, the less will fall upon the United States. Americans who have no stomach for an interminable European police job will be content to have it so.

Our Lady of the Battleship

IF NOT the first appearance of modern instruments of war in stained glass to furnish symbolism for religion, at least the first in which the Virgin Mary is represented as holding a warship in her arms in place of the infant Christ, is to be seen in a rose window designed and executed for the Chapel of Our Lady of Victory at the Norfolk Naval Operating Base. A picture of this window is shown in a recent issue of the *Norfolk Ledger-Dispatch*. The accompanying description indicates, and the picture shows, that "the background contains ships, planes, tanks and guns, with winged cherubim winging overhead protectively," and that "the Virgin, wearing a crown, holds in her left arm a model of a destroyer-escort." The pose reminds one of many early religious pictures, especially mosaics, in which a saint is depicted holding a model of the church of which he is the patron. It might be objected that the overhead protection should be represented by planes but, as a matter of fact, it is, in part. There are

at least three fighters in the sky on each side. The "winged cherubim" are still higher, perhaps in the stratosphere. The intended symbolism is meritorious. Doubtless it is meant to be a visual prayer for protection of the fighting men—the sailor and the marine who kneel at either side and the crews that man the ships and planes—by the spiritual powers. For those to whom the Virgin Mary is a mediator of divine blessings, it is natural that her figure should occupy the central place in the design. And yet it is rather shocking to see that symbol of gentleness and grace, even if it is not our symbol, so intimately and apparently so congenially associated with the instruments of death and destruction. One can at least be glad that the figure of Christ does not hold the pivotal position in this scene. If he were represented as holding in his arms "a model of a destroyer-escort," the incongruity would be too painful.

The Transfigured Cross

NO READER of the gospel story must ever let himself forget that the first disciples looked at the Crucifixion of Jesus through the window of his Resurrection. In their conviction that he had risen from the dead, that he "could not be holden of death" but was "alive again forevermore," they viewed with fresh eyes all that had occurred in their companionship with him. What they now saw was something they had not seen before and could not have seen. Their resurrection faith transformed their experience, as it transfigured the person of their Rabbi. The significance of the resurrection was not inherent in the bare fact that a man had arisen from the dead. Other resurrections were believed. Its significance lay in the manner in which it changed everything that had already occurred. It cast everything into a new dimension.

If we can imagine the story of Jesus being told by one of the disciples who knew nothing of the resurrection, we can be sure that his account would be most unlike the story we have in our four Gospels. The facts would be the same, but the coloring of the facts, their significance and the whole atmosphere of the story would be different. Such a story would have ended with the crucifixion. It would have been the tale of a high hope which came to grief and disillusionment.

Had there been no resurrection their memory of Jesus would still have been precious. His teaching—they could never forget his words of profound (for them, too profound) insight into the heart of man. The singular grace and tenderness and dignity of his character they would always have remembered with fondness and awe. Fishermen, they would, no doubt, have spent many an evening together after the day's catch, talking over these things. No doubt also they would have found a quiet delight in recalling their Rabbi's mastery of all his opponents and critics who had sought to trip him in his speech by posing one dilemma after another. How easily he had vanquished them and closed their cavilling mouths! But in all their memories and conversations there would have been woven a red thread of indescribable pathos and disenchantment. For his enemies had had their way with him at last! In life he was their master; but in death he was their victim!

From such sadness and disillusion the resurrection delivered them. It overshadowed the crucifixion and contradicted it—made it null and void. Jesus, they now reflected, was not defeated in his death, for God had sent him on a divine mission and death could not defeat God's purpose. The whole kaleidoscope of their outlook changed with a sudden shift of all its elements. Everything fell into a new pattern. There had been a meaning in their experience with Jesus which had been hidden from their eyes. His wise teaching, uttered with calm authority; his character, his deeds of mercy, his anxious solicitude for the little company of his disciples, yea, and his ignominious death, all were now bathed in a celestial light—a light which emanated from his Person. Their Rabbi had been no ordinary man. He had not been even an extraordinary man. What could he have been but Israel's promised Messiah! Though his foes had slain him on a tree, God had raised him from the dead with power and exalted him at his right hand. He would come again and finish his messianic work.

In this faith the disciples went everywhere proclaiming the gospel of the resurrection. It was not merely a wonder tale that they told—the tale of a man's being raised from the dead. That would have been no gospel at all. Such a tale could only excite credulity or incredulity but could touch no springs of response below the level of human curiosity. The significance of the resurrection derived from the fact that it was *Jesus* who had been raised from the dead. He who had reappeared to them was "this same Jesus" who had taught them on the lilied hillside, who had companied with them in field and village and city, who had bound them to him and to one another with an irresistible fascination whose cryptic meaning they only now began to understand. "This same Jesus" was God's Messiah, and his resurrection is God's own certification of him as the fulfillment of Israel's hope. Such was the pristine gospel as it burst forth from the welter of events and emotions and reflections with which the souls of the disciples were at once burdened and buoyed up.

But even in the light of the resurrection, time and reflection were required before the significance of the crucifixion was unveiled to their faith. At first, the crucifixion was simply overshadowed—blotted out—by the resurrection. The death of Jesus on the cross was only an episode in his messianic career. It was significant as a pre-condition of the resurrection; that is, it was necessary that the Messiah should die in order that God might clothe him with his messianic dignity by raising him from the dead. But the conception of the crucifixion as inherently significant and revelatory only slowly dawned upon the consciousness of the Christian community.

We need not be surprised at this. It would be too much to expect that the meaning of the Christian revelation would burst full blown upon the mind of the disciples. After all, they were Jews, and Jesus was a Jew. Their initial response to the things they had seen and heard inevitably took form within the framework of Judaism.

Their first preaching could presuppose a lively, nay, an excited longing for the fulfillment of the messianic hope. As witnesses to the resurrection, they could therefore assume that where their testimony was believed by their Jewish brethren the response would be the same as their own response. And it proved to be so, for the church grew and continued for some years as a Jewish sect.

But the gospel could not be confined within Jewry. And when it crossed over the line which separated Jews and gentiles, its messianic orientation was changed by a deeper insight and with a new emphasis upon the crucifixion. The Christian evangelist, preaching to gentiles, could not assume a longing for the Messiah, which was strictly a Jewish national hope. The ground for a response to the gospel of the resurrection as proof of Jesus' messiahship was therefore lacking.

In this situation, the crucifixion emerged as the paramount event of the Christian revelation. And the resurrection became something more than proof of the messiahship of Jesus; through its open window Christian faith, born of the resurrection, now began to see in Christ's death on the cross a meaning which until now had been hidden. No longer did the resurrection merely contradict and nullify the crucifixion; it transfigured it and glorified it. The cross became the central reality of the gospel. To it all the events in Jesus' earthly life pointed forward, and upon it the resurrection itself poured its radiant light. As this light kept playing upon the stark cross of Jesus lifted against the sky, the faith of the Christian community at last began to be aware that it was on Golgotha's hill and not at the open tomb that God had made the supreme revelation of himself. The crucifixion was no longer ancillary to the resurrection; the resurrection had become ancillary to the crucifixion.

We do not know when this great insight came to the Christian community. In all probability it came gradually, through glinting hints and daring flights of imagination while preaching the gospel to the gentiles. It may have arisen first among Hellenistic Christians who naturally sensed the universalism of their faith and were none too comfortable under its Jewish implications. However that may be, the emergence of the death of Christ on the cross from its position of ignominy which was only contradicted and overwhelmed by the resurrection, to the position of positive revelatory pre-eminence and glory, marked the ideological release of Christianity from Jewish messianism and its clear definition as a universal faith.

In the writings of Paul we find this insight fully developed. And he gives us a strong hint as to the time when the crucifixion became the center of his gospel. It was just after his visit to Athens. He had been invited to the Areopagus by certain "philosophers" who were curious to hear him expound his "novel teaching." In his address on that occasion, he strongly emphasized the resurrection of Jesus. But when he reached that point he lost his audience. Some sneered at the idea of the resurrection of the dead and their impatience caused him to withdraw from the scene, though others, doubtless out of courtesy, expressed a willingness to hear him again. Despite the two or three converts Paul made in Athens, he left the city and went to Corinth, downcast at the failure of his rather ambitious effort to take advantage of a distinguished occasion.

Years afterward, he wrote a letter to the church he had established at Corinth. As if conscious of his failure at Athens to reach his audience by way of argument for the resurrection, he confesses to the Corinthians that he had gone to Corinth "determined to know nothing among them save Jesus Christ and him crucified." This is a long way from Pentecost, in both time and mode of thought. Paul did not mean that he had forsaken the resurrection; he repeatedly reaffirms it, and his fifteenth chapter of this same letter is devoted to an argument for its plausibility. The resurrection had been established as a fact, not only in Paul's faith, but in history: the living church was the proof of it.

But looking through the window of the resurrection, Paul's faith now focused upon the crucifixion as the very heart and substance of the Christian revelation. The death of Christ was no longer an episode. It was more than the dastardly work of evil men to be offset later by the resurrection. God had revealed himself there in the Person of Christ as the bearer of the sin of the world.

Thus was the cross transfigured. It was seen in a new dimension. From a shameful memory it became the glory of the Christian faith. From an object of ignominy only nullified by the resurrection, it emerged as the very crux and apex of Christ's redemptive mission. The gospel became the *good* news of the cross. "We preach Christ crucified," said Paul, "to the Jews a stumbling block and to the Greeks foolishness, but to them that are called, Christ the wisdom of God and the power of God."

What depths of meaning this insight opened up to Christian faith! At the cross all Christian experience finds its living center. The wicked or callous or cowardly men who crucified Christ are ourselves! Irresistibly, as we read again the old, old story, something draws us into the very action of that supremely divine drama. We ourselves become the actors. We are Judas or the scribes or Caiaphas or Pilate or poor Peter. It was *our* sin that crucified Jesus; it was for *us* he prayed, Father forgive them! And his prayer was itself the Father's answer.

As the cross became the center of Christian experience, so it set the task of Christian theology. How to hold the balance between the true humanity of the Crucified and his divinity which had been manifested by his resurrection—this has taxed the resources of Christian thought through the centuries. Christian faith has kept alive the poignant sense of human tragedy in the crucifixion. The pain, the shame, the flowing blood, the heartbreak and the noble spirit vanishing in death—this was tragedy.

But in the cross faith saw more than tragedy; it found here the ultimate revelation of God! For the Figure on the cross was not just another man condemned by man's inhumanity to an unjust and cruel fate. He was in truth a man, but he sustained to God a relationship so unique and indivisible that what he suffered, God was suffering also. The Father himself was being crucified in the person of his Son. Christian faith will not let us renounce either the real humanity or the real divinity of Jesus Christ, despite the difficulty which the problem of holding them together presents to human reason.

On that Good Friday, they dug a hole in the earth in

which was set the upright beam of the cross. But the Cross which Christian faith sees, goes down to the very center of the universe and bears aloft at this particular point in history the everlasting Reality with which man has to do. That Reality is the limitless love of God. He who hangs upon the cross is "the Lamb slain from the foundation of the world." God himself suffering at the hands of sinful humanity and by his forgiving love reconciling the world unto himself.

No Return to Monopoly!

THE FUNCTION which the framers of the Constitution attempted to lay upon the President when they required him to report annually to the Congress on the state of the nation has gone by default in recent years to the Truman committee of the United States Senate. Appointed to investigate the war production program, this committee has accepted its terms of reference as a mandate to rise above partisanship and to study the functioning of our national life as a whole. To a degree unequalled by either the President or any other congressional body, it has achieved the statesman's grasp of the unparalleled totality which is America.

The Truman committee's third annual report, which has just been published, is by all odds the most authoritative commentary on the phenomenal economic forces which the conflict has released in this country to have appeared since the outbreak of the war. No student of our times can afford to ignore its conclusions concerning the tremendous new issues which these incredible energies have raised. Because of its importance to labor, to consumers and to all who are concerned with the growth of American democracy, we shall have occasion to refer to certain of its more trenchant pronouncements later. Here we shall deal only with its recommendation that war-strengthened monopolies should be broken up.

It is characteristic of Senator Truman and his colleagues that they do not spin a theory or draft a blueprint and then use it as a text for a lecture on public policy. Instead they lay hold of a clear and indisputable example of the evil they seek to combat, reveal its meaning to the American people and ask them to act. In this instance they chose magnesium, the world's lightest commercial metal, the production of which is one of our newest industries. They discovered that as recently as 1939 our output of this metal was only one-sixth that of Germany. The reason for this deficiency, which gravely handicapped all American progress in aviation, is ascribed by the Truman committee to the fact that the commercial production of magnesuim was a monopoly of the Dow Chemical Company. When interrogated by members of the committee, Dow officials were unable to provide "satisfactory" explanations as to why our output of this vital metal was so dangerously low. Government intervention and public investment of a half billion dollars brought the production of magnesium to the point where there is now an adequate supply for both military and civilian use. Senator Truman's conclusion is one which is difficult to discount: "I do not believe," he says, "that we should permit any such monopoly to be established or continued in the future."

Senator Truman is therefore placing before Congress and the people of this country an issue which goes far beyond a single industry. In this instance the people of the United States, by entering into direct competition with a monopoly, were able to accomplish a production miracle which served the public interest in a time of national peril. At the end of the war they will find themselves in business. They will be possessed of the plant and the experience needed to supply their needs far more completely, expeditiously and cheaply than they had been supplied before. What then is to be done with their great magnesium enterprise? Is it to be turned over to the monopoly which so recently failed to meet the national crisis? What is to be done with the vast new plants which the people own in other industries? Are monopolistic concentrations of industrial strength to be made still stronger, the rich to be made richer?

Senator Truman provides the answer which the timorous politicians of both parties have been afraid to give. Confronted with the possibility that this country will emerge from this war with control of its incredibly productive economic order concentrated in fewer hands than ever before, he takes an industry where the issue is inescapable and declares without equivocation that the existing monopoly must be ended and not allowed to reassert itself. The interesting thing about the illustration he chose to give is that in magnesium production, the principle that the people may enter into direct competition with the private monopoly through a publicly-owned plant is most clearly seen at work. The conclusion is inescapable that the senators are not at all frightened at the prospect that after the war government may continue to operate at least some of its own plants. It need not in its turn seek a monopoly of control. Since competition is a good thing, let us have more of it. Let the government compete. By so doing it would provide consumers with a yardstick with which to measure the output of private industry. It would also provide the only real competition against increasingly powerful aggregations of economic strength.

In recommending the termination of the magnesium monopoly, Senator Truman's committee is of course aware that the answer given by Congress in this instance will have far-reaching repercussions. It may amount to nothing less than the controlling decision as to what the nature of the postwar economy will be. The terms on which the huge publicly-owned war plant, consisting of a considerable proportion of the newest and most productive factories in the country, is disposed of at the war's end will determine the economic future of the nation. That future will not be served by the destruction of the plants which have rendered such signal service to the nation. Neither will it be furthered by turning them over to the monopolistic interests which are determined to end the threat of government competition if they can.

In whose behalf is the economic life of this country to be ordered after the war? This is the question that must be answered before we can tell whether the Truman committee's proposal is consistent with a wise national policy. If

our economy is simply an instrument to serve the desire of the producers for profit, then monopoly will be given free rein in the production not only of magnesium but also of aluminum, steel, oil and other basic commodities. It will not stop in its search for profit within the national economy, but will range the earth in imperialistic ventures which may be expected to reach from Arabia to Patagonia. But if our economy is organized to serve the welfare of the consumer, monopoly will be curbed by the conservation and use of publicly owned enterprises which are already in being. The wise use of this newly acquired instrument will not only not destroy private enterprise but it will do much to keep it in a healthy condition through competition in the service of humanity. It will also absorb that variable portion of the working population for which private enterprise cannot provide employment. It is this issue which Senator Truman's third annual report lays before Congress with its recommendation concerning monopoly in magnesium.

One further word needs to be said. Senator Truman's advice that monopolies be broken up and that vigilant watch be maintained against their recurrence may go a long way to determine whether this country shall again become involved in global war. It is of the nature of monopolies that they do not stop when they reach national borders. Beyond their own borders they become international cartels which not only persist in spite of the fact that their component parts may be found on opposite sides of the battle lines, but may actually profit from world war and, through their imposition of scarcity as a means of maintaining profits, may become a predisposing cause of armed strife. By their nature they avoid regulation and control. Energetic pursuit of the course suggested by Senator Truman therefore offers a method by which the people of the United States can hold the powerful economic forces resident in this country responsible to their will. We believe that after this war, as before it, the will of the American people will be for peace.

Sunday Clothes

EDITOR THE CHRISTIAN CENTURY:

SIR: My young friend says at once that he is all for Sunday clothes. When a man goes to the links for his Sunday game of golf, he should go fittingly attired. No doubt about it! When I remark coldly that it is of the Sunday clothes which used to be worn by such as went to church I am thinking, he replies that he has heard of them. But you and I have seen them and worn them. We remember what it was like to find Sunday clothes neatly folded and ready for wear when our eyes opened to the light of the Sabbath. For the life of me I cannot find any dismal associations in the memory of those days, and the clothes were somehow matched with a day which was not as other days.

In a book which records with wit as well as fidelity to fact that past age, a friend of my youth tells how at one stage in his boyhood his parents saw fit to attire him in a "jacket which was sensationally too small" for him. It was to be worn every day. "I was always in season. For some five years it was never possible to tell by looking at me whether it was Saturday or Sunday or Monday."

Do you think our cities have gained because nowadays you cannot tell from the clothes worn in our streets what day it is, not even when the chief festival of the Christian church comes round? It is not at the heart of it a question what shape or color we keep for such a day, but the spirit which is shown in the keeping of such a festival. "If one knows how to look, all these things will fade away; but the spirit which is the only real thing—that will not fade away."

To charge the custom of wearing Sunday clothes as being "ceremonial" leaves me cold. Why not? Wherever human beings wish to act together, they must have ceremony, and we must not beg the question as we often do by interjecting the word "mere" or "formal." Ceremony need be neither stiff nor formal nor mere. It may be these things, of course, but it may be sacramental. And if in other days we wore our Sunday blacks that we might unite in showing our reverence for the Christian church and for all that came into our life through that church, then we might devise a better ceremonial but we need not condemn all outward and visible means of showing forth what we share in the house of God. If we don't like black, well then let us try white, as they do in some countries.

When you come to my time of life you will perhaps feel, as I do, an attachment to the ceremonies which I have known all my days. But sometimes I think that I hold my attachment to these particular ways only for the duration.

I admit the arguments against—the temptation to let caste creep in under the guise of an excellent custom, the danger of keeping the sanctuary for one day, for no reasonable being would dress for a service which he attends in his lunch hour or on his way home in the evening. All I am pleading for is the spirit which was struggling to find expression in Sunday blacks. For some of us they go with the memories of other more enduring things.

Once more the writer whom I have quoted can describe them: "Sunday must have begun very early, for I never wakened when it was due, but it was already there, come up like a tide in the night out of the unexplorable depths, out of the history if not the nature of things, palpable in the garden, visible in the arrested breathing of the chimneys across the valley, in the meek deportment of the poultry in the field—the world full to the brim of Sunday!"

That was the day which went with the Sunday clothes.

Ever yours sincere,

QUINTUS QUIZ.

Printers' Type

ITS heart is lead, yet often from the mold
There shines a light of amethyst and gold.
And this base metal is the form wherein
Man's noblest hopes and visions are enscrolled.

STANTON A. COBLENTZ.

First Article in a Series on 'What Is Disturbing the Churches?'

What Is Disturbing the Baptists?

By Hillyer H. Straton

BAPTIST church government is congregational in form. Baptists are highly scandalized when any reference is made to "the Baptist Church." There is no such thing. There are Baptist churches and we cooperate in associations and conventions and in the Baptist World Alliance. This independency has been a source of strength but likewise a breeder of dissension.

From the beginning Baptists have been separatists. It is not unfair to say that the favorite text for many Baptists has been, "Come ye out and be ye separate." This separatism historically has been fostered by one of our principal tenets, the priesthood of the believer—the right, nay the duty of every individual to go to God himself for confession, inspiration and guidance. Rigidly logical separatism of course would mean that there could be no Baptist churches, for individuals would be so independent in their relation to God that this independence would be circumscribed by even worshiping together. Against such an anarchic separatism stand the New Testament with its definite injunctions concerning the establishment of fellowship in churches and the example of Christian cooperation between churches. So Baptists have tempered their separatism by a larger loyalty to the letter and spirit of the New Testament. This independency has naturally allowed for considerable variation within limits. We have had no creed. The New Testament has been the source of our faith and practice. At the same time it has never been true that one could be a Baptist and believe as he pleased.

Open Membership

Baptist congregationalism and individualism underlie some of the differences in practice which have disturbed us. One of these is the matter of "open membership." This is not the same as "close communion" but is related to it. Today Northern Baptist churches which practice close communion are rare. But the majority still require the immersion of Christians who come from non-immersionist churches before admitting them into full membership. Yet the practice varies all the way from strict application of this rule to a very few churches which will admit into full membership anyone who states that he believes in Christ. The matter of baptism is left optional.

Several years ago there was some agitation among Baptist churches of the north over the adoption of open membership. This movement took two forms. One is complete open membership by which a baptized Christian from an evangelical church was admitted into full fellowship without immersion. All church rights and privileges were granted to such a member. Incidentally, this is the accepted practice among English Baptists and is commonly held without regard to theological views. The other form is that of an "associate membership," which provides for the reception of Christians from other churches into membership in the local church, but with the understanding that they are not to be voting delegates at a Baptist convention.

Cooperation with Other Christians

Baptist reluctance to accept into full fellowship those who have not been immersed grows out of the fact that the very genius of our people is found in their emphasis upon a regenerate church membership. From the beginning we have felt that such a membership can best be preserved by adhering rigidly to baptism by the New Testament form of immersion. Baptism should be only for those who are able and willing to make a personal confession of faith; thus infants are excluded. We hold that immersion is the one form that retains the New Testament symbol of a death to sin, burial, and resurrection to newness of life. Theoretically our ideas have been the antithesis of sacramentarian views, yet in practice, we must confess, we have sometimes fallen into sacramentarianism. Tension over open membership has largely ceased because of the dangers of a sacramentarian interpretation in the strict view. A greater fellowship with other evangelicals has made for the broader outlook. The matter of the type of membership is left today with the local church.

Baptist separatism is probably seen at its strongest in the attitude of many of our churches toward the Federal Council of Churches. Far more than their northern neighbors, Southern Baptists have been exceedingly timorous regarding ecumenical and cooperative movements. This has resulted in a policy of isolation and exclusiveness which seems to many quite unbrotherly. Southern Baptists have consistently refused to join the Federal Council. They recently voted not to enter the World Council of Churches. A Southern Baptist leader writes, "While there is overwhelming support of the present status there is nonetheless powerful influence from numbers of pastors of strategic churches and from some professors in colleges and seminaries in behalf of participation in the general bodies." In all likelihood there will be a growth in the ecumenical spirit in the future. The younger generation of ministers is certainly moving toward a broader Christian outlook.

Among Northern Baptists there is a vociferous minority which is constantly attacking the Federal Council, largely on theological grounds. Yet even these brethren recognize the need for some group in America which can speak with one voice for Protestantism on great issues of common concern, such as the liquor question or matters of the relation between state and church. The recognition of this need is met, strangely enough, by the organization

of *two* additional councils which profess to speak for conservative Protestants: the American Council of Christian Churches and the National Association of Evangelicals. Ultra-conservative Baptists are cooperating with one or the other of these groups. When we need *one* voice it is a strange Protestant perversity that would organize *three* different groups for this purpose!

Objection to the Federal Council has been largely on theological grounds plus a fear that Protestantism might develop some sort of super-hierarchy. Unfortunately, some who have taken an active part in the leadership of the Federal Council have spoken rather strongly on issues that are highly controversial, among them the matter of birth control. The press has interpreted these utterances, which were purely individual, in terms of official pronouncements of the council. This has not made for an increase in understanding.

Fears of Federal Council

Of necessity there is a certain centralization in the Federal Council which promotes suspicion among Baptists who have been born and bred on independency. However, the majority of Northern Baptists feel that though the Federal Council may not be perfect, Protestantism can best be represented through it. This is due to the increasing recognition by our people of the need for greater cooperation among Christians. This need has grown out of our pride in the fact that we have been in the forefront of the two leading current developments of Christianity; namely, the modern missionary movement and the rediscovery of the social implications of the gospel. The first two missionaries in the modern sense were William Carey from England and Adoniram Judson from America. Both were Baptists. This leadership in the modern missionary enterprise continues to the present day. Walter Rauschenbusch, a pioneer in the restoration of social vision to the church, was a Baptist. We feel that we can best advance these two significant movements by cooperation with other Christian bodies.

Our largest and strongest group of churches cooperate in the Southern Baptist Convention. There has been a long standing argument among Southern Baptists as to whether the gospel is exclusively individual or both individual and social. According to some of their leaders the latter construction is gaining substantial ground. Though the term "social gospel" is a red flag to many, Southern Baptists have always taken strong positions on social issues. For instance, they have been leaders in the movement to abolish the liquor traffic. At present, Southern Baptists are greatly disturbed over the race question and are making genuine efforts to reach some solution of this vexing problem.

For all of their independency Southern Baptists exhibit a very strong cohesion. When a task is to be done they get together and do it as effectively as more centrally organized churches. Their missionary and evangelistic outreach is remarkable. Of all major denominations Southern Baptists are the only group that has shown a steady increase in Sunday school enrollment in the last decade. There is quite a free exchange of pastors and members between Southern and Northern Baptist churches. Southern Baptist cohesion is seen in the fact that Northern churches draw far more upon Southern ministers for their pastors than vice versa.

Reaction from Liberalism

As with the rest of Protestantism, the first decade of the twentieth century saw a large growth in a liberal spirit among Baptists. Emphasis upon the social aspect of Christian teaching tended toward a humanistic perfectionism. Under such strong Baptist personalities as William Rainey Harper and George Burman Foster of the University of Chicago, Baptist seminaries early felt the impact of the liberal movement. Some of these schools which had been definitely conservative exhibited a pronounced swing to liberalism. Emphasis in theological training tended to shift from evangelistic zeal to religious education. A new generation was to graduate into the Kingdom via the Sunday school. Naturally it was not long until the churches and the convention felt the strong influence of the new theological ideas. The collapse of the Interchurch World Movement in 1919 with its emphasis upon bigness and organizational efficiency brought the leaders as well as the people in the churches up sharply.

All was not as well as had been imagined. A group of Christian leaders who had been trained in an age of strong missionary passion and evangelistic zeal were persuaded of the sterility of liberalism as then expounded. They were thoroughly convinced that many modern Baptist institutions, ministers and leaders were far from the New Testament truth. They met the problem by establishing seminaries which were avowedly conservative in doctrine and evangelistic in emphasis. A string of such schools—Eastern, Northern, Central and Western Baptist Theological seminaries—was started across the country. They have profoundly influenced the course of our convention in the last two decades. Because the leaders in these schools believed that older seminaries had strayed far from what they considered to be Christian truth they prepared doctrinal statements and required the professors as well as the trustees to subscribe annually to them as a safeguard.

Fundamentalist Controversy

In the decade of the 1920's the fundamentalist-modernist controversy broke in all its bitterness. In the heat of controversy both sides were guilty of Christian unbrotherliness. The issue came to a head at the convention meeting in Indianapolis in 1922 when there was an effort on the part of the fundamentalists to have the Northern Baptist Convention adopt a doctrinal creed. This failed to pass. In its place a motion prevailed, to wit: "The Northern Baptist Convention affirms that the New Testament is the all-sufficient ground of our faith and practice and we need no other statement." The controversy centered largely in the American Baptist Foreign Mission Society which had adopted an "inclusive policy."

Two years later this "inclusive policy," under the guidance of Dr. Frederick L. Anderson, was redefined by what has come to be known as the "evangelical policy," which stated: "Baptists have always been evangelical; and only evangelicals, officers and missionaries loyal to the gospel,

will be appointed. . . . By the gospel we mean . . . the free forgiveness of sin and eternal life through a . . . crucified and risen Christ who brings men into . . . fellowship with God. This salvation is graciously offered on the sole condition of repentance and faith in Christ. . . . The only reason we have for accepting this gospel is our belief in the deity of Christ in whom we see the Father, a faith founded on the trustworthiness of the Scriptures and the fact that we have experienced this salvation in our own hearts." This fair and comprehensive statement of essential Christian and evangelical faith seemed adequate for nearly two decades.

In the past fifteen years, with the swing of theological thinking back to historical, biblical positions, liberalism—or modernism as it was then known—fell on evil days. It was given a terrific pummeling in the house of its friends. Vitalism in religion was seen to lie in the great doctrines of the church. True, these doctrines had to be interpreted in the light of the present, but their essential truths were still the same. The liberal seminaries were affected by the changed atmosphere in theological thinking. The faults of liberalism were realized in many circles and there were genuine attempts to preserve the values of the liberal attitude while coming back to a more traditional Christian theology.

The biblical realism which was doing much to accentuate this swing in schools that were classified as liberal was likewise having its effect in conservative seminaries in placing a correct emphasis upon the great social teaching of the prophets as well as the social implications of the teachings of Jesus. A genuine *rapprochement* was evident between those who had been liberal but were now much better satisfied with the term "progressive," and those who were not afraid or ashamed to be known as conservatives, who in their turn were recognizing that the gospel must be taken into all areas of life.

Foreign Missions Controversy

Unfortunately for our Baptist work controversy has again broken out over our Foreign Mission Society. For twenty years the Fundamentalist Fellowship in the Northern Baptist Convention has been quite a cooperative group which still clung to the name "Fundamentalist" after the word developed unfortunate connotations. They were naturally conservative in their attitudes and in their theology. Feeling that the "evangelical policy" was being quietly ignored they organized the Conservative Baptist Foreign Mission Society. The precipitating factor was the appearance of a candidate couple with liberal tendencies. They were not appointed. As a safeguard for the future the fundamentalist wing presented a petition "as a guarantee of our cooperation" asking that the foreign board require its appointees to sign a creedal statement. This the board refused to do.

The situation is doubly tragic because there have been tremendous gains in the convention in behalf of a strong evangelical witness. The present American Baptist Foreign Mission Society would definitely be classified as conservative in theology but progressive in spirit. Naturally there is some variation in interpretation, but the spirit of the appointees and of the staff is that of genuine loyalty to traditional Christian concepts. The present board does have the world view and proposes to continue in the leadership in the missionary enterprise which it has exhibited from the days of Adoniram Judson.

Conservative Mission Society

Unfortunately there are those in our convention who interpret progressivism in terms of theological liberalism. Likewise there are others who would like to understand the "inclusive policy" in a more liberal fashion, but even these are willing to abide by the evangelical interpretation. The danger in the present situation with the establishment of the Conservative Mission Society is that once again the Baptist tendency to separatism becomes evident. At the very time when the world will need missionary statesmanship of the highest rank, when ecumenical movements are afoot, and when great strides are being made toward Christian *rapprochement,* it is a pity that extra money and energy and time are going into the formation of a new society.

At present, the "inclusive policy" as defined by the evangelical statement is definitely acceptable to the vast majority of Baptists as long as the letter and the spirit of the latter interpretation are maintained. If "inclusive" should be broadened to include radicals whose Christology is low and who are wobbly on trinitarian positions it will never be satisfactory and a definite split in the Northern Baptist Convention will eventuate. If, on the other hand, those who have been classified as fundamentalists would be willing to "include" progressives who believe that the Bible is God's word but do not profess to know all the answers to its problems, yet who are sound in their Christology and stand upon "the trustworthiness of the Scriptures," the present statement would be satisfactory to all groups.

The seriousness of the problem faced by the convention has been recognized by the appointment of a committee to endeavor to effect a reconciliation. There are those in the convention who are firmly persuaded that the way to maintain orthodoxy is to establish creedal safeguards. It is likely that an effort in this direction will be made at the coming convention at Atlantic City in May. However, this will be bitterly opposed, for historically Baptists, though they have had many confessions of faith and covenants of agreement galore, have had no creed but the New Testament and certainly will react strongly toward any attempt to impose a creedal statement. As earlier pointed out, this does not mean that one can be a Baptist and believe anything.

A Plea for Baptist Unity

There have been great areas of faith to which Baptists have held through the centuries. These areas are expressed most commonly in church covenants which vary widely from church to church. Such covenants have never been held as tests of faith or fellowship nor historically have they been signed or required to be signed by any group. They have been affirmations of faith which touch on the great essential truths held by Christians through the centuries. These include the belief in God as Father, Jesus as his Son, the necessity for redemption

through his death on the cross, his glorious resurrection and the promise of his presence and his coming now and for an eternity. Out of these affirmations of faith, and out of fellowship in the great missionary enterprise of spreading this truth unto the uttermost parts of the earth, a magnificent work has been done for God.

We are persuaded that this fellowship in a high endeavor plus Christian trust in our brethren under the guidance of the Holy Spirit will mean an ever increasing effectiveness in the service of God and man. With our separatist background our problem is one of the promotion of confidence in one another while maintaining loyalty to our Lord Jesus Christ and the great enterprises of his Kingdom. *We can and should unite in the acceptance of great areas of faith.* Yet these areas of faith must not be considered grounds for fellowship or dis-fellowship. We will never demand, nor should we, the signing of man-made creeds which we feel would definitely limit the Holy Spirit in the progress of the Christian church. May God give us grace to compose our differences, to join hands one with the other and with all who love our Lord in sincerity and in truth.

Wardship and the Indian

By Oswald Garrison Villard

THIS WAR has brought no such deep turmoil to the American Indian as to the Negro. The latter is stirred as never before. The Indian, on the other hand, is pursuing his way with racial calm. He has enlisted or been drafted in large numbers. Whole platoons, perhaps companies, are partially or wholly composed of descendants of the Indians whose fathers, almost in our own time, fought under Chief Joseph or Sitting Bull and helped to wipe out Custer's five companies. The press has printed a number of dispatches reporting that the Indians at Guadalcanal and elsewhere were entirely at home in jungle warfare, or that they were battling as bravely as their white compatriots in Italy.

Present Status of Indians

As stoical as ever they seem. They are not protesting because they are denied commissions in the navy and because no 100 per cent Indian air squadron is flying over the enemy's lines. Yet there is a movement among them and their friends. They are seeking, many of them, to take some advantage of the deep stirring among all Americans to better their status. Those concerned are not basing it upon any war plea or reference to Indians' war service. They are simply asking that an entirely new status be given to the 350,000 American Indians who are now the wards of the United States, whose position is anomalous to a degree. As a federal government publication has just put it, they are subject to "a tremendous mass of obsolete and anachronistic legislation which weighs upon the backs of Indians and Indian Service officials . . . blocking the attainment of objectives desired alike by the Indians, by the Indian Service and by Congress." Their sole request is that they be awarded citizenship like other Americans, a citizenship unhampered by restrictions which do not apply to everybody.

Few Americans know that there are still 273 tribes and bands in this country, some very small, but all retaining their own languages, and that 200,000 of these original Americans live upon reservations which are still theirs after generations of broken treaties, violated faith, cruel exploitation, and often wicked slaughter of men, women and children—a record of American dishonor everyone now would like to forget. About 150,000 other Indians have gone out from the reservations to seek their way in the American world, many of them intermarrying with the whites. They no more wish to stay at home and be confined within the reservations than did the children of the early communist settlements or of the religious or foreign-language groups. But while Mennonites who no longer "feel to be plain," and Pennsylvania Dutch youths, and numerous other offspring of sects, foreign groups and colonies can go into the cities, into factories or industries without any differentiation between them and those with whom they work, the American Indian remains a citizen who yet is not a citizen, or better, a citizen who is also a ward of the government and one without the full privileges which birth bestows upon everyone else born on American soil.

What is most trying is that no one knows exactly what the Indian's status really is. He is a member of a tribe and that tribe is, as Chief Justice Marshall pointed out, not a foreign nation but that curious legal entity, "a domestic dependent nation." Yet as such it is without most of the attributes of a nation of any kind. The tribes are "units within, yet isolated from, the body politic," and the members thereof are, as Marshall put it, "in a state of pupilage. Their relation to the United States resembles that of a ward to a guardian." Since 1924 every Indian born in the United States is a citizen. Yet the federal government checks and hampers this citizen in dozens of ways.

Treaty Rights

The Indian can leave his home to live elsewhere, but he cannot sell his home and his land without specific permission from an agent of the United States government. The fact of citizenship does not, of course, make one a voter. Hence, as with the Negro, some Indians are admitted to the franchise and others excluded. In many cases the Indian citizen is amenable not to state laws but to the federal courts for various important crimes. But in other cases practice is conflicting and there is "a twilight zone of vague responsibility." Much of his land is exempt from local taxation.

As for the treaties which played such an important

part in our treatment of the Indian and were disregarded by federal and state governments with Hitleresque conscienceless ness whenever it suited their convenience, they now play but a small part in the life of the individual Indian. There are occasional disbursements of sums of money granted under some covenant or other. Thus, in President Roosevelt's latest hundred-billion-dollar budget there were included sums for the Six Nations and a special payment to the Oneidas. On the other hand, the Indian is subject to considerable paternalism. As Mrs. Elaine Goodale Eastman has put it: "Segregated schools under federal management, arbitrary exemption from taxation and many state laws, and the needless duplication of many social services to which all citizens are entitled add to the oppressive paternalism visited upon this small group of a possible third of a million individuals."

Mrs. Eastman adds that this whole problem "has been so nearly taken care of by the lapse of time and the forces of nature that the attempt to maintain it artificially by the means of special laws is nothing else than inexcusable." According to *Indian Wardship,* a pamphlet published by the Home Missions Council of North America, the Indian has usually been ready to adapt himself to altered circumstances. "The idea," it adds, "of halting his modern adaptation and imprisoning him in his yesterday's culture is futility itself."

Amalgamation as the Goal

The case for amalgamation is put even more strongly by a recent superintendent of the Sacramento agency in California. "The only goal I am interested in for California Indians is to merge them into the social and economic life of the prevailing civilization as developed by the whites," he writes. At another time he said: "Wardship and full manhood stature do not go together. Every tribal vestige has disappeared in this jurisdiction. White blood is diluting the Indian; white ideas dominate his every thought; he drives a car; he speaks English; he is educated in the public schools of the state; he votes. I, for one, have sufficient faith in the California Indian to believe that, being put upon his own responsibility (with continued guardianship only of real property), he will, within a decade, take his place as an average citizen of a state whose civilization and social institutions are far above the American average. My program is to liquidate the U. S. Indian Service in California within ten years."

But what about their tribal customs, their religion? Take the Navajos, 50,000 human beings whose population increases at twice the speed of the whites', who occupy 20,000 square miles of plateau land in Arizona and New Mexico. By cooperative effort under the leadership of the Office of Indian Affairs, they have been helped to develop their terribly eroded land so that it will be redeemed and be able to produce more of the food they need. Shall they be compelled to leave their reservations and mingle with the whites? That is not the plan at all. Ever since Mr. Roosevelt became president, Indian cultural values have not been ignored as previously, but emphasized, and there has been intense encouragement of group self-determination and self-government.

It is not possible, however, to believe that the old will remain. With certain groups as strong as the Navajos undoubtedly the ceremonials will survive for a long while. But one of the editors of the *Tulsa Tribune,* a Choctaw-Chickesaw Indian who complains of the Indian's oversentimental friends, frankly writes: "Let us escape from the reservations. Not all at once, of course. Despite all its shortcomings, the government's policy has been gradual assimilation of the Indians into the civilization that surrounds them. . . . Let us be one of you." H. L. Shapiro, of the American Museum of Natural History, has even protested that "instead of encouraging the protest of assimilation, we are artificially and deliberately impeding such a desirable consummation" as absorption.

Only One Outcome Possible

Undoubtedly from the sentimental point of view the disappearance of the Indian tribes will be a genuine loss. So far as possible their unique handicrafts and special ceremonials should be preserved. But there is no use blinking the fact that there can be only one outcome, and that as the generations pass the Indians themselves will tire of being considered circus exhibits, human museum pieces seeking to keep alive vestiges of a life that was picturesque and of a culture that was valuable in some degree, though by no means always.

Fortunately the new movement nowise desires to destroy, but only to build up. It seeks to break up no reservation, only to strengthen the position of the Indian wherever possible. For example, there can be no doubt that Indians should be covered by the marriage and divorce laws of their respective states. Today an Indian may dissolve his informal marriage merely by deserting his wife, and the Indian Service is compelled to recognize this as legal and the children of subsequent marriages as legitimate. Hence the recommendation that special Indian courts "should not have jurisdiction to grant divorces or annulments." Actually an "Indian custom divorce" can be had without any legal procedure whatever. It will be no hardship for the Indians to obey our laws, and it will unquestionably enhance their status. Indeed his amenability to state law is a first step in bringing the Indian to normal relations with other Americans.

To Build Self-Respect

Finally, those who urge these next steps stress especially the fact that under the present wardship system the Indian is made to feel that if he is not a complete indigent in the eyes of his government, he is certainly a dependent entitled to special treatment, care and often benefactions. This not only tends to create in him an inferiority complex; it gives him a sense of having special rights entitling him to the particular care of the federal government. Naturally this makes against independence, standing on one's feet and eager readiness to achieve in the battle of life. Every man's self-respect is apt to suffer in such a situation, whatever his color or race. To feel oneself entitled to special aid and consideration is to be on the road to the loss of self-respect and self-dependency. Hence the growth of the present movement to give to the Indians what one leader in this struggle has called "a full if belated measure of justice and fellowship."

Preview of the Postwar World

IV. Germany

By William Henry Chamberlin

IT IS ALWAYS hard to predict with any confidence the behavior of a people that has been defeated. This is especially true in a modern total war, where the very process of inflicting defeat brings home war in its most terrible and poignant forms to almost every family in the larger towns that have been subjected to continuous assault from the air. It is still more true when the defeated country has been living in the false, unnatural atmosphere of a totalitarian regime, where everyone is conscious that his neighbor is or may be spying on him.

If it is difficult for Americans to plan realistically for a postwar world it is physically impossible for any large number of Germans to get together and consciously agree on any positive alternative to the nazi regime. There are no organized forces in the country except the nazi party and the army. Since there is no future for either of these in the crushed and compulsorily demilitarized Germany that is planned by the victors, both can be counted on to resist so long as any physical possibility of resistance remains.

Occasionally there are flickers of opposition. Some months ago there were shootings and arrests of students in Munich for anti-nazi activity. Now and then the messages of underground radio stations are picked up. The content of these messages varies, from the old-fashioned nationalism of "Gustav Siegfried Eins," apparently the organ of army officers who are completely disgruntled with the nazi regime, to much more leftist sentiments.

Only Survival Now Sought

It is highly unlikely however that more than a small number of Germans are taking part in the underground movement. In the larger cities mere survival must be excluding every other consideration and activity. People are so busy saving themselves, if they can, and digging their relatives and friends out of the smoking ruins of their homes, that they would have little time for thought.

Moreover, the absence of any specific assurance against a merciless peace tends to bind the non-political German, out of a sheer instinct for self-preservation, closer to the existing regime. One of the bitterly cynical slogans recently reported from Berlin is: "Let us enjoy the war. The peace will be truly terrible."

Whether this was its purpose or not, the slogan "Unconditional Surrender" is certainly calculated to insure both the maximum destruction in Germany and extremely high casualties for the United Nations before the supreme efforts of German despair are broken. Assuming that these efforts will be broken by the overwhelming technical superiority of the weapons of death and destruction that will be set in motion against Germany this year, the future of the country depends very much on how its defeat is inflicted.

Will it be invasion from the west that will deliver the decisive blow? Or will the eastern front, which has yielded a vast amount of territory to the powerful Russian offensive but has held skillfully and flexibly at decisive points and moments and warded off the threat of a new Stalingrad, crumble completely after it has been stripped of divisions for the benefit of the country's western defenses?

Prefer Anglo-American Occupation

There can be little doubt that the overwhelming majority of Germans, if confronted with the bitter alternative of surrendering to one or another of their enemies, would prefer to hoist the white flag in the west. The Göbbels propaganda has varied its tune, emphasizing now the horrors of domination by the "Western plutocracies," now the perils of "Asiatic bolshevism." But the average German who remembers the relatively mild character of the Allied occupation of the Rhineland after the last war and who knows, even if vaguely, what a debt of revenge the German armies have piled up in the east, would feel infinitely more secure in life and property if he saw British and American rather than Soviet troops march into his native town.

Of course the desire of the average German will not be decisive. It will be the fortunes, perhaps the accidents, of war that will determine who will take over Germany. But this popular mood is probably shared by many of the army leaders and may mean that in the last phase of the struggle German resistance will continue in the east after it has been given up in the west.

Should events work out in such a manner that Soviet troops overran Germany, the consequences for the future of all Europe would be nothing short of breath-taking. Stalin would have realized the dream of Lenin and Trotsky. An immense totalitarian power bloc would stretch from the Atlantic to the Pacific. The fate of all the formerly independent countries of eastern and southeastern Europe, perhaps of all the European countries, would be sealed. A leviathan state would be created, far exceeding any in the world in population, area, potential resources.

Soviet Plans for Germany

If the Soviet Union were dominated by the crusading revolutionary spirit of the first years of the revolution one might assume that its leaders would devote all their effort to realizing such a large installment on their dreams of world revolution. But Stalin, thinking along more narrowly nationalist lines, will probably see the force of several negative considerations. The absorption into the Soviet Union of European countries with pre-nazi memories of personal liberties unknown in Russia and with traditionally higher living standards than Russia's would present considerable difficulties for a war-wrecked country like the Soviet Union. Stalin undoubtedly takes account of the bitter national hatred for all Germans now

cherished by his people. He would probably fear that a Germany absorbed into the Soviet Union by conquest would achieve domination in time because of its superior inherited technical skill and organizing capacity. He could hardly leave out of the reckoning the deadly peril which a Russian-German superstate would create for Great Britain, or the fact that in two great wars America acted on the assumption that England's security was vital to its own.

So it seems probable that the Soviet dictator, while he will certainly assert his claim to a voice in the future of Germany, will be more intent on keeping Germany weak and divided than on annexing the whole country to the Soviet Union. If, then, Germany is not sovietized, what is likely to be its form of government and administration after the war?

Immediate Postwar State of Mind

I should imagine that the Germans, in the immediate postwar phase, will be a profoundly shell-shocked people, in the literal sense of the term. Only a medical expert could suggest with any assurance what is likely to be the permanent effect on human character and personality of the ordeal by death and fire that has been raining down on the German cities. The immediate short-term effect, I should think, would be a great apathy and listlessness, a feeling of indifference, with some relief that the agony was over.

The elementary need to go on living will awaken some energy. Germany will still possess a class of trained civil servants and municipal administrators, men who will be able to direct efficiently the most elementary reconstruction tasks, the restoration of gas and light and water services, the medical inoculation measures that will be required to prevent the spread of epidemics.

There is no convincing evidence that any of the pre-Hitler German political parties and groupings possess great or commanding strength. Very probably the Germans in the beginning will find centers of cohesion and of common social action in the churches, which have come through the nazi terror less shaken than most other pre-Hitler institutions, and in organs of local administration. There will be colossal emergency tasks that will tax the energies both of the occupation authorities and of the German civil administration. One of these will be the repatriation of the millions of laborers who were brought to Germany under varying degrees of compulsion.

Present Plans Unreal

What to do with Germany is a question on which there has been much speculation and little eloquent and convincing wisdom. Apart from the familiar effect of wartime passions in clouding and distorting perspective, the many uncertainties of the situation at the end of the war have helped to make all plans for postwar Germany rather artificial and unreal. Perhaps the most that can be advantageously done at the present time is to lay down a few general principles and policies that will make for reconstruction and permanent peace and to point out others that are certain to lead to precisely opposite results.

The very first principle of a constructive policy toward Germany after the war is that nothing permanent and positive can be built up in Germany except on the initiative and with the consent of the Germans themselves. War is a negative type of weapon. By waging successful war against the Germans the United Nations can shatter the dream of German domination in Europe and adjacent parts of Asia and Africa. Defeat in war means automatically the liquidation of the nazi regime.

But this leaves a vacuum, which can be filled only by the efforts of the Germans themselves. All the crimes of the nazis cannot obliterate the fact that the Germans are a great people, the heirs of a great culture and tradition, illustrated by men of the stature of Luther, Kant, Goethe, Beethoven, Schiller, Wagner. Any attempt to administer and police them as if they were a primitive savage tribe would end in a disastrous fiasco.

Subject to the indispensable condition that there be strong and solid international guarantees against another Hitler's running amok with the formidable armaments made possible by German industrial development, the German people must be not only permitted, but encouraged, to take responsibility for their own fate, to assume control over their own political destiny at the earliest feasible moment after the end of the war. Such guarantees could easily be found in a system of air policing under which any proved German violation of an arms limitation convention would invite immediate punishment. It is unthinkable that the Germans, after the experience of this war, would incur such a sanction.

Ultimately one would hope that this system would broaden out until Germany could be included in it on an equal basis. And one may dream of a time when the human race will have become so civilized that no such system will be necessary at all.

Hopes for a Republic

The type of regime that we should hope to see develop in Germany, although it could never be imposed by outside force, is a democratic republic. There was no German threat to the peace of the world under the Weimar republic. One would hope, of course, that Germany's second experiment with a republican system would avoid some of the mistakes and weaknesses of the first. Perhaps the ruthlessness with which German radicals and liberals were treated in concentration camps will put more iron into the spirit of the new republican officials and make them less tolerant of illegal reactionary armed organizations and various forms of treason and sabotage which went on almost unchecked under the Weimar regime. Proportional representation worked badly, from a practical standpoint, and certainly should not be included in the new constitutional setup. But the emergence of a system that recognizes the fundamental political and personal liberties will be perhaps the best test of the success of the United Nations' postwar attitude toward Germany.

A republican regime can hope to succeed only if there is no territorial dismemberment of the country, no deliberate destruction of industry after the conclusion of hostilities, no foolish attempt to "re-educate" Germans from without; if there are no impracticable reparations

schemes and if the difficult problem of "war criminals" is handled with sanity and justice and discrimination. Each of these points requires a little further elaboration.

The simplest and fairest settlement of the boundary would be to restore the frontier of 1937. It would be an intolerable injustice that anything acquired by Hitler by force and threat of force should be retained. But the 1937 frontier is a minimum rather than a maximum from the standpoint of nationality and self-determination. Except for the solidly German Saar region, it is the line drawn at Versailles, which certainly did not give Germany the benefit of any doubt. It is just as wicked and foolish to try to make Frenchmen or Poles out of Germans as to impose German rule on French and Polish lands.

Boundary Questions

In a world of air warfare so-called strategic strips of territory possess little genuine significance. To give East Prussia to Poland or to give German territory on the left bank of the Rhine to France would be a gross violation of the Atlantic Charter and would leave festering sores in the heart of Europe that would soon or late burst out in new war. Unjustified territorial mutilation of this kind would make impossibly difficult the task of an independent German government that sincerely desired a policy of peace and reconciliation.

In the same way there should be no artificial restriction of German industry, apart from periodic inspection to see that no rearmament was being carried out. It would be a benefit not only to Germany but to Europe and to world peace and stability to have the shattered German industrial plants reconverted to peacetime production as quickly as possible and to have the normal exchange between the German industrial heart of Europe and the agricultural countries to the east and southeast resumed—and the sooner the better.

Experience after the last war showed that large money reparations are, in their nature, incollectible and are almost equally harmful to payer and recipient. Germany could and should make restitution for nazi pillaging in two ways. Stolen property, when identified, should be returned. And payment of reparations *in kind,* not in money, should be worked out for countries that have suffered the most devastation and that are willing to accept this form of compensation.

Re-Education?

In the much discussed matter of "re-education" we should exercise a little imagination. Suppose we had been beaten into "unconditional surrender" by a process of merciless air bombardment that involved the laying waste of great parts of New York, Chicago and other large cities and the burning and baking to death of tens of thousands, perhaps hundreds of thousands, of our citizens. We might accept the fact of military defeat. But would we accept "re-education" at the hands of the people who had been bombing us? I doubt it. What can and should be done is to give cooperative aid to religious, educational and other groups that will try to rebuild Germany's shattered cultural and spiritual life. But "re-education" in the crude form of placing United Nations supervisors or teachers in German schools should be discarded as an inherently unworkable idea. It might arouse more resentment than will all the "obliteration" bombings of German cities.

War Criminals

The question of handling war criminals requires more thoughtful consideration than it has received. Irreparable harm might be inflicted on civilization if there were an indiscriminate, cold-blooded massacre that would turn every future war into a war of extermination in a dangerously literal sense of the term. There has been no war in history without real and alleged atrocities. But executions of vanquished by the victors have fortunately been rare. Imagine what a chance General Sherman would have stood if he had been brought to trial in Georgia after the "March to the Sea"! Yet in the eyes of the north Sherman was and is a military hero.

At the same time there have been admitted and well attested acts on the part of the nazis that go far beyond the limit of what might be called "normal" war atrocities. I think of things like the slaughter at Lidice or the alleged murder of all the children in the Medem Jewish orphanage in Warsaw. When individuals responsible for such downright murder of defenseless people can be identified and convicted after fair and open trial they deserve punishment, not as Germans defeated in war, but as abnormal and asocial beings who would be a menace to any community where they might reside. A fair trial, to my mind, would mean the inclusion in every court sitting in such cases of German republican judges or, at the very least, of judges from countries that took no part in the war. This would be the only means of preventing perverted gangster criminals from acquiring the halo of national martyrs to foreign bloodlust and thirst for revenge.

The Ideal Solution

The ideal solution for the future Germany would be integration on an equal basis with a federated Europe, canalization of German energy and organizing ability into peaceful projects of economic improvement and development, perhaps utilizing on a cooperative basis and under pan-European auspices some of the machinery for unifying the continental economy that was set up by nazi Germany for purposes of oppression and exploitation.

But there is unfortunately little evidence that United Nations leadership is thinking in terms of European federation. It seems only too probable that the old continent, after all the misery of war and violent revolution which it has experienced during the last three decades, will be precariously divided into British and Soviet spheres of influence. In this unwholesome arrangement may well lie the seeds of a third world war. In such a war, this time not of Germany's seeking or instigation, Germany may be sought as an ally and rearmed by one or both of the contending sides.

This is the fourth of a series of articles dealing with the postwar outlook for various countries. The next will deal with China, Japan and the Orient.

BOOKS

The Human Quality

MAN THE MEASURE, A NEW APPROACH TO HISTORY. *By Erich Kahler. Pantheon Books, 41 Washington Square, New York, $5.00.*

NO MOCK MODESTY limits the scope of Dr. Kahler's enterprise. Taking the world as his parish and forty centuries of human struggle and achievement as his field of specialization, and professing to exhibit a "new approach" to history, he aims to sweep the whole orbit of its essential content and even to "gain a view of the future of man." The magnificent scope of this proposal should not provoke the censure of more narrowly specializing scholars. Every writer of a philosophy of history must assume his ability to take a God's-eye view of the whole course of human affairs. Moreover, Dr. Kahler gives evidence of possessing profound and comprehensive scholarship and keen critical intelligence.

The alleged newness of approach consists in seeking first the essentially human quality—the thing that makes man *man,* in distinction from other animals—and tracing the development of that quality and its successive expressions in various places and ages. The result is designed to be a unified view of history based upon a conception of the fundamental unity of humanity. This is to be a history of "man as such," not a history of nations or races or periods, much less a study of impersonal historical influences and movements or a survey of Spenglerian cycles. (The comparison and contrast with Spengler are constantly brought to mind and, in my judgment, to Kahler's advantage.) The uniquely human quality is found to be "man's faculty of going beyond himself, of transcending the limits of his own physical being." This manifests itself in three ways, all distinctively human, the first two of which are the discernment of dimensions, and consequently of significant relationships, in the social order and in the sequence of remembered and anticipated events. The third, *"humanity,* a specific attitude toward his fellow men and his fellow creatures, is also based on man's faculty of discerning and transcending, or on his faculty of conceiving another human being as a distinct and independent existence and, at the same time, of putting himself in the place of that other being."

If this is what man is, then a history of man "as such" must be a history of the development of this quality, its downs as well as its ups. The author believes that the ups have, on the whole, prevailed and that they will prevail, not because there is any outside power of destiny or God or any impersonal resident force of evolution to guarantee improvement, but because the contrary assumption would be a confession of humanity's bankruptcy and a prophecy of its decline to a sub-human level. The facts of history do not, in his judgment, support such a gloomy view. If it be objected that he has selected his facts so that they will not, it may reasonably be replied that every historian selects his facts. So we have a philosophy of history which, like any other, is a historical expression of the philosophy of the man who writes it. Dr. Kahler's philosophy is a chastened optimism which, in a manner reminiscent of Kropotkin's *Mutual Aid, A Factor in Evolution,* stresses man's essential altruism but makes no attempt to explain how he got it.

But the author is interested in what has happened chiefly for the guidance it gives for the future. Going beyond the facts of history he affirms not, to be sure, a nineteenth century evolutionary doctrine of "inevitable progress" but a no less dogmatic theory as to the predetermined line which progress must follow if there is to be any progress. Near the end (p. 607) he sums up his position in this clear paragraph:

> What this book was intended to show is that history is not an accidental conglomerate of events, not a meaningless come-and-go of forces, not the deliberate accomplishment of individuals, but a connected whole, the unified, consistent development of an organic being that is man. History is a unity, it has a meaning, and so it has a definite direction. This direction is not merely the work of man's will, nor can he alter it by an act of will any more than the phases of youth, maturity and age can be altered within an individual. Man can determine himself, but only in so far as he recognizes the processes of his nature, as he foresees the tendency of development, smooths its path and exploits its forces. To a certain extent, he has the power to change destructive, convulsive struggle into free, ordered formation. But even in his most Promethean achievements man with all his insight and foresight has done no more than further an evolution whose germs and scope lay beyond his power. And so the only guide for our plans and action is to recognize the direction of human development.

A little later we learn that the "direction" is toward collectivity, but we never learn what is the ground and nature of the force which establishes this or any "direction of human development." It simply *is.* The author would probably resent a hint that there appears to be a metaphysical naiveté here, for his general attitude is that of a sophisticated humanist who gives a naturalistic explanation of the origin of Christianity, to which he devotes considerable space, and he clearly does not relate the meaning of history or the determination of man's "direction" to the concept of God. So the force which determines this direction is evidently a force resident in man, but not an irresistible one. Perhaps it would better express his thought to call it a *grain* in human nature —like the grain in wood which makes it split in one direction rather than another but does not make it split at all unless somebody splits it.

But the work also contains a vast amount of history—straight history uncolored by any a priori conception of man and exhibiting no special signs of the "new approach." To most readers the new approach will seem less new and less important than it does to the author. It would take much space to list the passages that have been marked for appreciative rereading. There are many valuable insights and brilliant generalizations.

W. E. GARRISON.

Books in Brief

TOWARD LUTHERAN UNION, A SCRIPTURAL AND HISTORICAL APPROACH. *By Theodore Graebner and Paul E. Kretzmann. Concordia Publishing House, St. Louis.*

Advocates of Christian union upon any other basis than complete doctrinal agreement on Lutheran ground as held by the Missouri Synod may profitably study this volume to learn how far they are from the attainment of their goal. "Fellowship relations with those who deny any doctrine of Scripture we call *unionism"*—which is held to be a very dangerous thing. "All Scripture *is* God-breathed" (II Tim. 3:15) is quoted to prove the inerrancy of the Bible; Luther's principle of the "perspicuity of Holy Scripture," the unmistakable clarity of its meaning, is stressed. These are the two main supporters of the position that fellowship requires "oneness in faith and confession." The Federal Council of Churches, the United Church of Canada and the Funda-

mentalist movement are all deplorable examples of "unionism"—the last because it permits differences of opinion on points other than its so-called fundamentals and demands no clear-cut agreement on the doctrines of baptism and the Lord's Supper. The two authors, both of whom are professors in Concordia Seminary, are highly esteemed in their own communion and beyond its borders. Interesting erratum: "St. Peter Ainslie" (p. 152), apparently in all seriousness.

THE POSTWAR STRATEGY OF RELIGION. *By Joseph M. M. Gray. Abingdon-Cokesbury Press, $1.75.*

This is one of the books on "religion in the present crisis," or "the church and the war," or "Christianity in the postwar world," or "a calm faith for troubled times"—or however one pleases to phrase that central theme of all vital religious thinking in these days—that ought to be read. It is vigorous in thought and vivacious in expression. That most readers will disagree with it at one point or another is only an additional reason for reading it. The author, now pastor of Bexley Methodist Church, Columbus, Ohio, was chancellor of the American University, Washington, D. C., 1934-40. His opening chapter reminds one of Professor Perry's *Our Side is Right.* He appreciates, with reservations, the results of Malvern and Delaware, though of the later conference he comments that "never did so many say so little about so much." He pettifogs rather extensively in criticism of what he deems the pettifogging argument that "the church as such is not at war." He thinks it is. A critical attitude being thus established, Dr. Gray presents his constructive theses under military analogies—"Reconnaisance at Fault"; "Enemy Bases of Supply" (the anti-Christian ideologies of our enemies); "Tactics, Not Strategy" (the need for a richer interpretation of the social gospel and the creation of individual conviction rather than sentiment *en masse);* "The Mass of Maneuver" (the need of united Christian action in evangelism and education to "recover to the individual the universal religious beliefs without which the philosophies of contemporary catastrophe cannot be dispossessed"); "The Terrain of Conflict" (the question as to the supernatural character of the world, which the author affirms); "The High Command" (God); and "Beyond the Objective" (a firm conviction of eternal life). It will be seen that Dr. Gray's book takes in more territory than would be indicated by any of the hypothetical titles suggested at the opening of this paragraph. The strategy of religion for the postwar period, as he presents it, involves a recognition that a successful religion must be a complete religion for all people.

Books Received

Common Cause. By G. A. Borgese. Duell, Sloan & Pearce, $3.50. (To be reviewed.)

West of the Date Line, Christian Pioneering in Southeast Asia. By Constance M. Hallock. Friendship Press, 50 cents. Text, pictures and maps, concerning missionary achievements in a part of the world now constantly in the news as a field of military operations.

The Forward March of Faith. Edited by Philip S. Dybvig and Randolph E. Haugan. Augsburg Publishing House, Minneapolis, $2.00. A centennial history of Norwegian Lutheranism in the United States and its growth from a handful of immigrants to a membership of nearly 600,000. The volume, sponsored by the Board of Publication of the Norwegian Lutheran Church of America, resembles in form a copy of *Fortune* magazine.

Concerning Mr. Lincoln. Compiled by Harry E. Pratt. Abraham Lincoln Association, Springfield, Ill., $3.00. (To be reviewed.)

Lord Herbert of Cherbury's "De Religione Laici." Edited and translated by Harold R. Hutcheson. Yale University Press, $3.00. (To be reviewed.)

More Than Conqueror. By Grace Livingston Hill. Lippincott, $2.00. A wartime story of romance and faith. The high moral tone does not wholly compensate for a conventional plot and careless writing. A count of the list facing the titlepage reveals that this is the author's seventy-third volume.

Take a Look at Yourself. By John Homer Miller. Abingdon-Cokesbury, $1.50. These chapters are like heart-to-heart talks on the conduct of life and the building of a wholesome personality. Formal psychology is kept in the background, while good sense, good cheer and applied religion are prominent.

Liberation from Taxation. By John R. Fuchs. Anson Jones Press, Houston, Tex., $1.00. Here is the case for the taxation of land values, presented in compact and concrete form by a Texas lawyer. It might serve as a good preliminary to a rereading (or a first reading) of the canonical literature of Single Tax—Henry George's *Progress and Poverty,* which was recently republished in an anniversary edition. George had something that cannot be laughed off by calling his disciples fanatics.

Yardbird Myers, The Fouled-up Leatherneck. By Martin L. Myers. Dorrance, $2.00. Whimsical narrative of a recruit's boot training in the marines. An *imprimatur* note indicates that it has been "read and approved for publication by the Navy Public Relations Department," so the total impression must be reasonably authentic.

Strange Fruit, A Novel. By Lillian Smith. Reynal & Hitchcock, $2.75. (To be reviewed.)

The Riddle of Cancer. By Charles Oberling. Translated from the French by William H. Woglom. Yale University Press, $3.00. This ghastly "riddle" has not yet been solved, but hypothetical solutions have been advanced, not as guesses but as tentative deductions from a vast accumulation of experimental data. The author, who has been chief of the experimental department of the Cancer Institute in Paris, favors the virus hypothesis as at least not flagrantly conflicting with any known facts. While thoroughly technical and doubtless primarily intended for the medical profession, the book is intelligible to interested laymen—and laymen ought to be interested in a disease which is such a scourge of the human race.

CORRESPONDENCE

Jehovah's Witnesses and War

EDITOR THE CHRISTIAN CENTURY:

SIR: Several persons have questioned the propriety of classifying Jehovah's Witnesses as conscientious objectors in my article in the March 8 issue of The Christian Century. It should be pointed out that the Bureau of Prisons classifies a Jehovah's Witness as a conscientious objector in its records, and it was from that source that I took my figures.

Any doubt as to my present address, such as was expressed in the note concerning me in your "who's who" column, will be dispelled if your readers will note the address given below. I am serving two years and will shortly be sent to the McNeil Island, Washington, federal prison.

Sacramento County Jail, DENNY WILCHER.
Sacramento, Calif.

Beware of Self-Righteousness!

EDITOR THE CHRISTIAN CENTURY:

SIR: Attention to the truculence of the South Carolina legislature on the question of white supremacy and to other extreme utterances from the south needs to be tempered by persistent effort to get such things in perspective, for they do not in fact mean what they seem on the face to mean and are in practice less sinister than they sound.

During seven years of college teaching in South Carolina, I felt no notable difference from living and teaching in Pennsylvania,

or Wisconsin, or Kansas, and during sixteen years' teaching in the south I did not find notably less academic freedom or less genuine liberalism than prevails in north and west. I am sure that the poll tax has not had the stultifying effect on southern politics that it ought logically to have had, and I doubt whether abolition of the poll tax would have much effect on the government of South Carolina, which I did not find markedly different in quality from that of northern states. When I was in South Carolina in the thirties, organized labor was as potent a factor in the state government as in any other state I know anything about, and the president of the state Federation of Labor was appointed state commissioner of labor.

Even in the matter of race relations, things are not as bad as they seem at a distance. South Carolina has as large a proportion of native whites genuinely interested in interracial justice as has any other state. There are actual advances, too, in matters of practice. Once when I told a group in Madison of an instance of interracial hospitality and fellowship in a village church in South Carolina, the immediate rejoinder was, "That couldn't happen in Wisconsin." Here in Kansas, I know of a village where Negroes are not supposed to stay overnight. Probably there are such places in South Carolina, but I never happened to hear of any.

The south is full of major evils that need to be corrected, but even liberal southerners seldom have a correct perspective on the evils, because they assume that the rest of the country is so much more liberal than the south and they are distressed at their own fewness and helplessness, not realizing that in respect to degree and effectiveness of liberalism there is no large general difference between the south and the rest of the country. One needs to go back and forth continually between north and south and to work alternately in both sections in order to get things in right proportion and to realize that on the whole the likenesses are more notable than the differences. Surface patterns may differ somewhat, and certainly types of utterance vary, but at bottom the south is as sound as the rest of the country insofar as impoverishment (largely by reason of sectional discrimination for which the present south is not accountable) constitutes a handicap.

In particular it needs to be said that a good many religious people in the north ought to beware of cultivating self-righteousness by dwelling on southern injustices disguised as race issues while themselves involved in identical injustices for which no such disguise is available.

Sterling College, Sterling, Kan. ARTHUR W. CALHOUN.

Trouble in the Sunday School

EDITOR THE CHRISTIAN CENTURY:

SIR: Your correspondents, and doubtless many others, are concerned over the Sunday school. It appears to me that most children are innocently content with the morning hour spent with young comrades and indulgent teachers. But practical results have been disappointing.

Whatever may be the defects of methods, the real problem is the substance of the teaching. Viewed in the lurid light of wartimes, the Sunday school is seen to have been probably a deterrent rather than an aid to the accomplishment of a measure of gain in bringing in the Kingdom.

The real test to be applied to a Sunday school is, Is it actually and exclusively Christian? The answer must be, No, it is a medley of Old and New Testament theology, conflicting and in many points contradictory. The classic method followed for many years —the while the writer was both pupil and teacher—was to draw the lesson alternately from Old and New, giving what was regarded as a balance and merger of both in spiritual values. The grim heroes of old were the subject in one lesson or for a quarter-year; the personality and ethics of Jesus, his disciples and contemporaries, followed in measured rhythm. Viewed in retrospect, the result was the canceling out of one by the other, leaving the pupil stranded on the shoals of doubt if not of unfaith.

It seems to me that leaders in religious education must be coming to see the futility, if not the mischief, of such a curriculum. If Joshua, Saul, David and others of like character are to be the heroes, is it to be wondered at that our youth come to regard war as inevitable, desirable and heroic? If, on the other hand, the spirit of the Christ grips the young boy or girl, will this be an aid to participation in aggressive war? Many of our young soldiers, mere boys, must be in a quandary as to what it was all about, and perhaps some may even be resentful at the well meaning teachers who softened their hearts and later sent them to battle.

Concord, Mass. W. B. CONANT.

More Alcohol Research

EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos of Alson J. Smith's sympathetic and suggestive article, "The Church and the Alcoholic," I wish to add that the Character Research Institute, directed by T. F. Lentz of Washington University, St. Louis, has substantiating evidence that drinking is a symptom of maladjustment even among the moderate drinkers. This evidence could well be utilized by churches which adopt Mr. Smith's suggestions for their temperance program. In the institute's study of several hundred young adults, the drinkers, in contrast to the total abstainers, appeared to be more maladjusted socially and emotionally, less optimistic, less happy, more inclined to moodiness, more tolerant of breaches of generally accepted moral conduct, more materialistic, more selfish, more militaristic, more international except with respect to race prejudice, more liberal except with respect to the participation of women in non-domestic affairs, more inclined to smoke and to drink coffee, more impulsive and affectionate, more interested in the opposite sex, more interested in adventurous and active recreational activities than in prosaic pursuits, and less favorably inclined towards churches and religious activities.

Stephens College, Columbia, Mo. EDITH F. WHITMER.

What Our Forces Are Discovering in the Solomons

EDITOR THE CHRISTIAN CENTURY:

SIR: Some of our countrymen in the states may wonder—certainly large numbers of service men out here in the Solomons do—at the friendliness and gentility of the natives wherever one goes. Their warm hospitality and willing cooperation with Allied troops have been a very significant factor in the strategic victories we have won in this group of tropical isles. Had the natives been hostile to us, had they lived up to the picture most of us had of them as derived from such books as *Head Hunters in the Solomons,* progress in this most important area would have been difficult and costly if possible at all.

Some cursorily dismiss the matter with the statement that the natives think well of us simply because we are the enemies of the Japanese, who treated them so cruelly. That is only a half-truth. The reason why they look to the white man with respect is to be found in the drama and success of the foreign missionary enterprise in these islands during the past fifty years. An actual story will illustrate what I mean.

The other day while visiting a native village I met and had a delightful and most instructive chat with the native minister, Alphaus A. Ruramana, a Methodist. He was jet black, and in his abundant head of stiff, bushy hair, in the rippling ebony of his shoulder and arm muscles, I saw in the flesh all that in my mind's eye I had built up as the picture of an honest-to-goodness cannibal. That much of him looked the part. But when Alphaus looked up at me with his kindly expression, when he spoke to me in cultured English, when he generously heaped my arms high with gifts of fruit which he himself had raised, when in every respect he manifested the traits of a mild-mannered and gracious host, I realized something profound had happened to change so completely the life of this man and all the others in the village, from their former state of savagery.

Then he showed me something. He took me over to a native hut inside of which he pointed to an old man reposing on a grass mat. "That is our chief," he said. "He is about a hundred years old. No one knows his exact age. He was a head hunter, the only

remaining one of our tribe. We are no longer head hunters." The tattoos and disfiguring markings on the venerable warrior's body, even though he was an invalid and perfectly harmless now, were enough to make me shudder in contemplation of what he once had been. "About fifty years ago," the minister continued, "our beloved missionary came. He changed things for us." Alphaus went ahead to tell me the story that has become legend among all the natives—of the difficulties and threats and dangers this first servant of Christ to the cannibals on that island went through. Yet this missionary stood up before it all courageously and by his many kindnesses and his complete devotion to them and their needs he won their hearts—first to him, and then to Christ in him that made him what he was. He left about ten years ago, with an indigenous church fully organized.

Alphaus had been sent to Suva on Fiji for further education, had been ordained, and now with his family is back serving his people. Each Sunday the church is packed at both the 10 o'clock and 2 o'clock services. Every man, woman and child in that village and in the parish which includes several surrounding islands comes to church. Some have to paddle miles in their small canoes. Their service is dignified and worshipful, and their hymns, which they sing as though they really mean them, are great hymns, universally loved by Christians. They go from the service blessed, and the lives they lead during the week are witness to the effect their religion—the religion of Jesus Christ—has upon them. I felt honored to be asked to preach at one of these services.

Yes, the natives of the Solomons receive us white men with open arms and not with poisoned arrows. Why? Because not so long ago other white men, including this one above mentioned, had gone fearlessly and lovingly to them, showing them the open arms of Jesus Christ beckoning them to come to him. They had found him, and finding him they have felt eternally indebted to the white man who first introduced them to him.

Are foreign missions worth while? To those of us who have seen the results in this one spot alone, there can never be any doubt in our minds.

3rd Amphibious Force, c/o Fleet P.O., San Francisco, Calif.

HUGH DAVID BURCHAM, Chaplain, U.S.N.R.

The Atlantic Charter and the Four Freedoms

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you be so kind as to reprint the Atlantic Charter, along with President Roosevelt's Four Freedoms, in a forthcoming issue of The Christian Century? We who have not had the forethought to keep these two papers on hand are now in somewhat of a daze trying to remember them and read the articles on postwar problems and peace. This will be a service to many of your subscribers.

United Presbyterian Church, Harrodsburg, Ky.

JOHN W. CARPENTER.

THE ATLANTIC CHARTER

Joint Declaration of the President of the United States of America and the prime minister, Mr. Churchill, representing His Majesty's Government in the United Kingdom, being met together, deem it right to make known certain common principles in the national policies of their respective countries on which they base their hopes for a better future for the world.

First, their countries seek no aggrandizement, territorial or other;

Second, they desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned;

Third, they respect the right of all peoples to choose the form of government under which they will live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them;

Fourth, they will endeavor, with due respect for their existing obligations, to further the enjoyment by all states, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity;

Fifth, they desire to bring about the fullest collaboration between all nations in the economic field with the object of securing, for all, improved labor standards, economic adjustment and social security;

Sixth, after the final destruction of the nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want;

Seventh, such a peace should enable all men to traverse the high seas and oceans without hindrance;

Eighth, they believe that all the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea or air armaments continue to be employed by nations which threaten, or may threaten, aggression outside their frontiers, they believe, pending the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential. They will likewise aid and encourage all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments.

Supplement adopted September 24, 1941

The Governments of Belgium, Czechoslovakia, Greece, Luxemburg, the Netherlands, Norway, Poland, U.S.S.R., Yugoslavia, and the representatives of General de Gaulle, leader of Free Frenchmen,

Having taken note of the declaration recently drawn up by the President of the United States and the prime minister, Mr. Churchill, on behalf of His Majesty's Government in the United Kingdom,

Now make known their adherence to the common principles of policy set forth in that declaration and their intention to cooperate to the best of their ability in giving effect to them.

THE FOUR FREEDOMS

From President Roosevelt's annual message to Congress, January 6, 1941:

In the future days, which we seek to make secure, we look forward to a world founded upon four essential human freedoms.

The first is freedom of speech and expression—everywhere in the world.

The second is freedom of every person to worship God in his own way—everywhere in the world.

The third is freedom from want—which, translated into world terms, means economic understandings which will secure to every nation a healthy peacetime life for its inhabitants—everywhere in the world.

The fourth is freedom from fear—which, translated into world terms, means a world-wide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor—anywhere in the world.

That is no vision of a distant millennium. It is a definite basis for a kind of world attainable in our own time and generation.

Something to Write About

EDITOR THE CHRISTIAN CENTURY:

SIR: In your February 23 editorial, "Peace Requires Decisions," you point out some of the greater implications of the Methodist Bishops' Crusade. If Methodists want something to write to their senators about, I refer them to the editorial immediately preceding the one mentioned, "American Oil Imperialism." Your last sentence is a challenge, one which would-be letter writers can seize and act upon immediately. It is better to write about a specific issue, such as this one, than to try to present a complete and perhaps muddled postwar plan. Long letters often go unread. Let us begin here and now.

C.P.S. 131, State Hospital, Cherokee, Iowa.

WILLIAM F. ANDERSON II.

NEWS *of the* CHRISTIAN WORLD

Pugh Expects No War-bred Revival

Presbyterian Leader Declares Conflict Only Develops Tendencies Already In Men—Dewey Battles Machine

(Correspondence from New York State)

SYRACUSE, March 13.—William Barrow Pugh, chairman of the General Commission on Army and Navy Chaplains and stated clerk of the Presbyterian General Assembly, addressed an interdenominational luncheon meeting here on his tour of the war camps. He spoke in glowing terms of the work of the chaplains of all denominations and predicted that because of their devotion to their men the casualties among chaplains would be proportionately higher than in other branches of the armed forces. He warned against expecting the war to produce a religious revival among those who are engaged in it and said much harm could be done by exaggerated statements about soldiers' and sailors' interest in religion. "What war does is to accentuate whatever a man has in him," he said. He urged ministers to write to their men in service the kind of letters which would be spiritually helpful and deprecated the practice of sending them church bulletins. Dr. Pugh told the meeting that he ate one of the most sumptuous meals on his trip in a Calcutta hotel while starving people were falling dead on the streets outside.

* * *

Governor Dewey Battles Albany Machine

Governor Dewey is slowly moving toward a showdown with the powerful O'Connell Democratic organization which has dominated Albany county politics for nearly a quarter of a century. As the result of alleged election law violations last fall, reported by the State Election Frauds Bureau, the governor convened an extraordinary grand jury and appointed George P. Monaghan, a former assistant in his New York city probes, to make a sweeping inquiry. The Democratic organization struck back by starting an investigation, through the county grand jury, of the expenses of the Republican-controlled state legislature. The governor then appointed another special grand jury to conduct a comprehensive investigation into all aspects of legislative finances. The atmosphere is thick with charges and counter-charges. The investigations are filled with political dynamite and may kill or advance Dewey's chances of becoming president.

* * *

Problem Children Analyze Problem Adults

A series of conferences on youth problems was recently held in Allegany and Steuben counties under the auspices of the state council of churches. At the meeting in Wellsville youth representatives expressed their feelings in no uncertain terms and requested that adults stop talking and writing about the delinquency of youth. Said one of the high school girls: "We are not problem children. You are problem adults. You may think you are having trouble with us, but remember that you are the cause of most of our troubles. Other young people have not had to grow up in a time like this and instead of criticism we need sympathy and help." In one Schenectady high school 1,000 out of the 1,200 students are said to be working. It is easy to understand one reason why churches are having difficulty in maintaining church school attendance in the senior high department.

* * *

And So Forth

An anonymous contributor put a $1,000 bill in the war emergency offering of the First Baptist Church of Syracuse. Edwin T. Dahlberg, the pastor, said he was thrilled to see his first bill of that size in a missionary collection.

Earl F. Spencer has been called to the First Baptist Church of Poughkeepsie from the First Baptist Church of Cambridge, Mass. The First Baptist Church of Auburn has extended a call to Gordon Hymes of Freeport, N. Y.

Dorothy Fritz, a recognized leader in children's work throughout the state, is leaving her position as director of religious education in Westminster Church, Albany, for similar work in the First Presbyterian Church of East Orange, N. J.

The Tabernacle Baptist Church of Syracuse has been celebrating the 25th anniversary of the pastorate of John Essington Miles. A new church was erected under his leadership.

WALTER D. CAVERT.

Church Merger Advanced

Congregational-Christian Evangelical-Reformed Union Is Approved

PHILADELPHIA, March 15.—The official committees of the Congregational-Christian and the Evangelical-Reformed churches adjourned here today after approving preliminary plans for the merger of the two denominations, each of which itself represents a previous merger. Committees which have toured the country have found both denominations to be in favor of the merger. The meeting here was preparatory to the assembly of the authoritative bodies of the two churches during the week of June 21-28 next. The actual vote on union will be taken, unless something unforeseen occurs, in 1946. Proposed names for the new denomination, which will have about 2,000,000 members, are: "The United Church"; "The United Church in America"; "The United Church, a Communion of the Church of Christ in America"; and "The Church of Christ in the United States." At the meetings next June, each denomination will be asked to approve a two-year program of closer fellowship which will include interchurch meetings, organized efforts to acquaint each group with the leaders of the other and joint projects between the church boards.

Attack F.D.R. on The Race Issue

Alabama Campaign against Senator Hill Based on FEPC—British Leader Asks for the Total Outlawry of All War

(Correspondence from Alabama)

BIRMINGHAM, March 10.—U. S. Senator Leslie Hill is being opposed for re-election by State Senator James A. Simpson in a campaign that is getting pretty hot. Simpson and his followers are harping on the race issue and lambasting the Fair Employment Practices Committee. Mr. Simpson has this to say: "Delicate racial relationships peculiar to the south are being disrupted by radical agitators who are seeking to use the war as a lever to overthrow our social structure and ram social equality down our southern throats. Such dangerous and meddlesome activity is deplored by the members of both races. The race problem is one for each state to solve within its own borders in its own way. I shall resist to the limit any interference in its solution by the federal government or its misnamed 'Fair Employment Practices Committee,' whose policies are fomenting strife, strikes and ill will between the races. Atlanta has asked the mixed white and colored board of the FEPC to stay out of the city. I will demand that it stay out of Alabama."

* * *

Declares Race Issue Is Ominous

A prominent Birmingham lawyer has joined Senator Simpson's cohorts and has sent out to the voters of the state a letter which says in part: "We in this country are at the crossroads of fateful decisions; and more important still, we in Alabama must decide now whether we shall maintain the basic southern principle of white supremacy, or whether we shall remain quiescent while this administration and its fellow travelers infiltrate the Negro in our daily life on the basis of social equality." In the accompanying leaflet the lawyer says, "This is my first time to dabble in state politics," and declares, "I would not do so now but for the fact that I feel very strongly that we are facing a crisis in respect to the retention of our basic liberties and social customs." He also charges that the aggressive attitude toward the race problem of the present administration is "the most ominous development since the Civil War."

* * *

Attack Mrs. Roosevelt for Serving Both Races

The Birmingham weekly *Alabama* is going all out for the election of Mr. Simpson. It too is playing up the race issue. The current number features the story of Mrs. Roosevelt's serving sandwiches at the opening in Washington of a C.I.O. service men's canteen attended by white and Negro soldiers. The front cover carries a picture of the affair with the caption, "Eleanor

Abingdon-Cokesbury GOOD BOOKS

More Handles of Power

by L. L. DUNNINGTON

"These sermons were prepared and delivered toward a specific end and to achieve definite results in the lives of his hearers. He deals with mental and physical as well as spiritual problems. What Jesus said is directly related to human needs. Illustrative material is abundant and the reader is given a plan for retaining what he reads." —DANIEL A. POLING in *Christian Herald.*

$1.50

Date with Destiny

by RALPH W. SOCKMAN

Out of the phrases of the Preamble of the Constitution, re-infused with practical Christianity, Dr. Sockman moulds a challenging model of the possibilities of human life for tomorrow. In concrete terms he makes it clear that the Christian principles upon which America was founded must be projected into every phase of individual and national life if we are to achieve the full measure of our heritage.

$1.50

While America Slept

by D. F. FLEMING

Live again, in the light of present events, history's most crucial period—those tense, eventful days between Dunkirk and Pearl Harbor—during which America geared herself for total war, yet stubbornly sought the way to peace. Here is the graphic story behind the headlines that startled us from our lethargy and dreams of non-intervention—a story that will help us make a clearer appraisal of even more portentous days ahead.

Paper $1. Cloth $2

Remember Now...

by WALTER D. CAVERT

A Devotional for Youth

Young people daily are feeling the need of knowing God, but their youthful reticence and general scepticism complicate the task of helping them. Dr. Cavert, who thoroughly understands the psychology of modern youth, here offers a year's program of daily contact with God the Father, who becomes progressively Guide, Counselor and Friend. Each day's message is fresh and pertinent to everyday living.

POCKET SIZE $1

The Chiangs of China

by ELMER T. CLARK

"An engrossing story of the 'first family' of China. . . . The facts themselves are more fascinating and romantic than many a novel and leave an American reader with a deep sense of humility that from the 'heathen Chinese' we have much to learn of Christian family life and of the application of Christian principles to government." —*International Journal of Religious Education.*

Illustrated $1

The Earliest Gospel

by FREDERICK C. GRANT

"Taken together (it) covers virtually all the important questions which are raised by Mark's gospel, and consequently a number of the important issues in connection with the life of Christ. All are written with the fine grasp of the recent literature on the subject . . . which is a characteristic of all of Professor Grant's work. It contains much fruit for both scholar and teacher."—HARVIE BRANSCOMB in *Christendom.*

$2.50

The Path to Perfection

by W. E. SANGSTER

"Among the stream of religious books which either reflect the war or anticipate the peace, there appears one volume of unusual merit which does neither. . . . Here is a volume to ponder, and, so far as ministers are concerned, to employ as a basis for preaching. It supplies the one antidote for the infirm purpose, inadequate program, and ineffectual achievements of the modern church."—*Zion's Herald.*

$2

Take a Look at Yourself

by JOHN HOMER MILLER

There is hope for your blighted dreams and frustrated plans if you will look with Dr. Miller through the microscope of truth and honest thinking and answer fairly and squarely the questions he asks.

"In this volume he summons the reader to self-examination, self-realization, self-assertion, self-development. To dip into it is like taking a breath of good fresh air or a draught of pure, cold water."—*The Christian Leader.*

$1.50

At Your Bookstore

ABINGDON - COKESBURY PRESS

Nashville 2, Tennessee

PRICES SLIGHTLY HIGHER IN CANADA

Serves while Races Commingle." The editors of the magazine accuse the *Birmingham News* and the *Birmingham Age-Herald* of suppressing this story because of their partisanship for Senator Hill.

* * *

Methodists Put on Big Campaign

Members of the Greater Birmingham area, which includes the Birmingham and Bessemer districts of the North Alabama conference, last week closed a great evangelistic campaign in which 170 ministers, coming from every section of the Southeastern jurisdiction, worked in 69 churches, preaching and visiting for two weeks. The campaign was led by Harry Denman of Nashville, outstanding Methodist layman and secretary of the general commission on evangelism of the Methodist Church. Seminars for the ministers were held each morning at First Methodist Church under the leadership of Schuyler Garth of Youngstown, Ohio, J. M. Versteeg of Cincinnati and John O. Gross, secretary of the department of educational institutions of the Methodist Board of Education. Local leaders were G. M. Davenport and A. L. Branscomb.

* * *

Says Lasting Peace Is Up to Allies

The director of the British information services, Wilfred John Hinton, told the Rotary club here yesterday that within the next five years Great Britain, Russia and the United States will have a chance to build a 100-year or a several-hundred-year peace. At the end of the war these nations will have most of the world's material wealth under their control, Mr. Hinton said. But, he added, their "historical opportunity will be fleeting. If we are to establish such a peace we will have to make the decisions within the next five years. There is no time to undergo long, slow educational programs in schools to change fundamental prejudices." This Britisher believes that the war could have been prevented. If the Allies had been prepared in Europe, "if we had been armed to strike at the right moment, we could have prevented the rise in power of Germany and Italy." This time "we must agree that however we may quarrel and disagree, we will never resort to war."

* * *

And So Forth

The Birmingham Protestant pastors' union has unanimously voted to invite the officials of the Negro pastors' union to sit in its monthly meetings and has agreed that, if invited, it would have its own officials sit in the colored ministers' meetings. It also voted, subject to the provision that the Negro group accepted the invitation, to have joint meetings of the two unions twice a year, with each group taking its turn in putting on the program.

Next week the tenth annual meeting of the interdenominational ministerial alliance will be held at Tuskegee Institute. The alliance is an informal gathering of ministers of all denominations for the purpose of considering the problems that confront the whole Christian church. The program next week will be devoted to planning for postwar race relations in southern communities. Those who attend will have an opportunity to visit Dr. Carver's museum.

ACTON E. MIDDLEBROOKS.

Youth Plan Peace By Understanding

Minnesota Young People Study Forty National Groups—Robbins Accepts the Presidency of Meadville

(Correspondence from Minnesota)

ST. PAUL, March 9.—More than 350 young people participated in the three-day conference which closed the "Peace Through Understanding" program of the youth section of the St. Paul church council. Forty churches shared in the preliminary studies. Each church's young people's group was assigned one nation, which it studied for seven weeks. The delegates to the conference were therefore able to act as representatives of the countries they had studied. Conference commissions discussed youth and military life, subjugated peoples, world citizenship and the world mission of the church. All the meetings, worship services and addresses were related to the central purpose. The closing worship service was marked by the massing of the 40 nations around a large globe beneath a lighted cross. The public library, the St. Paul International Institute, the newspapers and other groups cooperated in carrying the program through. Editorials showed that a favorable impression had been made on the community. The conference organized a youth choir of 150 voices which is expected to continue.

* * *

Pastors Flock to Hear E. S. Jones

The attendance at the 12th annual Minnesota pastors' conference was the largest in history. The Lutherans had the most men present but the Evangelicals had the largest percentage of their pastors in attendance. E. Stanley Jones was probably the highlight of the conference. His emphasis was upon the "how" of religion. He declared that ministers have to make clear to their congregations how the Christian life is to be achieved. Wilhelm Pauck of the Chicago Theological Seminary also made a deep impression. George Tolley of Calvary Baptist Church, Minneapolis, was elected chairman of the 1945 conference.

* * *

Ministers Interviewed On Radio

The proper use of radio has been a concern of both the Minneapolis federation of churches and the St. Paul council of churches. A novel experiment is being conducted over station KSTP on the "Household Forum" program. Bea Baxter, who has this commercial program, has been inviting clergymen of the Twin Cities area to be interviewed. The spot in the program is known as "Hello Pastor." Edwin Randall of the Hopkins Methodist Church does the interviewing. The purpose of the program is to provide an informal picture of the human side of the clergyman. The idea seems to have caught on with both the clergy and the listeners.

* * *

Hold Children's Good Friday Service

Miss Mildred Widber of the children's work department of the Congregational-Christian Churches was here early in February for a series of interdenominational meetings on children's work in Minneapolis and St. Paul churches, looking forward to making the most of Lent and Easter. Her host in St. Paul was the Children's Workers Fellowship, which includes 160 representatives of 35 churches. Parents, church school teachers and superintendents and others attended. Among the results of the meeting will probably be a Good Friday service for children.

* * *

Robbins to Head the Meadville Seminary

Wallace W. Robbins, minister of Unity Church (Unitarian), St. Paul, is leaving after a six-year ministry to accept the presidency of Meadville Theological School, Chicago. Dr. Robbins has been president of our Foreign Policy Association and has been active in seeking closer relations between labor and the church. The business agents of the A.F. of L. tendered him a luncheon and presented him with a scroll of appreciation.

* * *

And So Forth

Henry Sloane Coffin, moderator of the Presbyterian Church, U.S.A., who has recently returned from a trip to the British Isles, addressed several gatherings of Presbyterians in the Twin Cities.

Spiritual Emphasis Week was recently observed on the Macalester College campus with James Hastings Nichols, an instructor in the divinity school of the University of Chicago, as speaker. Dr. Nichols was formerly on the faculty of Macalester.

The Methodist ministers of Minnesota held a Lenten retreat at Fairmount. The Congregational ministers of the state met in their Lenten retreats in three groups which convened respectively at Waseca, Wadena and Bayport.

The United Church Finance Executive Committee in St. Paul is now at work on an extended program for 1944. It is planned to begin on Sept. 17 a "Go to Church" campaign which will culminate in the united church canvass. This extended program will include visitation, publicity, evangelism and finances on an interdenominational basis.

The community chest department of survey in St. Paul has completed a study of juvenile delinquency. The results indicate that delinquency is rapidly increasing among younger girls; in fact, younger girls now are the dominant problem in delinquency. The age of delinquents is being pushed into younger and younger ages.

THOMAS C. DICK, JR.

Religious Literature To Be Used by USO

More religious literature is to be supplied to the 1,400 clubs of the United Service Organization, according to an announcement by Ray Johns, director of operations in the U. S. Kits of religious literature are also being supplied to mobile maneuver areas in this country. The Protestant literature consists of four pamphlets: *Prayers for a Busy Day, New Battlegrounds, Think on These Things* and *A Spiritual Almanac for Wartime.* The USO recently banned from its reading rooms the pamphlet, *Races of Mankind,* published by the Public Affairs Committee, New York.

Pacifists Shift To Race Issue

Southern Conference Emphasizes Need for Interracial Justice—Attack on Jew Rebuked by Legislators

(Correspondence from the Carolinas)

DAVIDSON, N. C., March 10.—The Fellowship of Reconciliation held its southeastern regional conference in Greensboro this month. About 50 people from the Carolinas and Virginia were present. Visitors included A. J. Muste, Perry Saito, and Prof. Ira de R. Reid of Atlanta University. A considerable group of c.o.'s were present from various units. There is now one unit working in the Duke hospital at Durham, another at Moore General hospital near Asheville. A visitor who had never before come into contact with Christians of this persuasion was strongly impressed by their ardor, their patriotism and their courage. Pacifists, he concluded, are not cowards nor unpatriotic. Race relations, both between whites and Negroes and between whites and Japanese, received special emphasis in the talks and discussions. The F.O.R. is making no special drive for membership, but is putting forth efforts to sell "civilian" bonds and stamps for the support of the 100 Civilian Public Service camps in the United States.

* * *

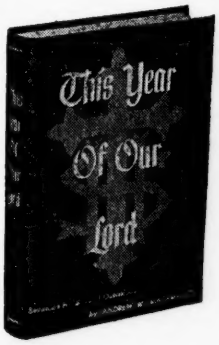
Petition for Peace Now

Quakers from Guilford College were at the conference and Methodists also furnished a considerable portion of the participants. Among the more personal problems discussed was that of schoolteachers who against their own inner judgment are expected to lead in scrap and war bond drives and otherwise to push the war. Signers are being solicited, without great success to date, for a petition supporting a negotiated peace in the near future, the argument being that such a peace is likely to be more just than one which is imposed much later by a vindictive victor. Friends of peace are to be urged to write their representatives in Washington calling for the formulation and declaration of definite peace aims.

* * *

South Carolina Rebukes Anti-Semitism

The South Carolina legislature is not all of one mind on racial questions. On the one hand, the speaker of the house was openly belittled by one representative on the ground that he is a Jew. On the other hand, he has been repeatedly elected to that position, and after being attacked he received a rousing vote of confidence as a rebuke to anti-Semitism. Again, there has been on the one hand a definite effort to equalize the salaries of Negroes and white schoolteachers; but on the other hand, the legislature passed the violently worded resolution condemning "damned northern agitators" which has had so much publicity. The excited tone of the resolution is itself an indication of the alarm which some feel over the growing determination of others in the state that the Negro shall be given fairer treatment. If there were no danger



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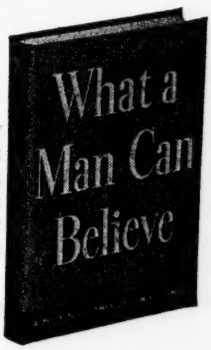

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of the Negro's lot being improved, such resolutions would not be made.

* * *

Ministers Denounce School Discrimination

Haywood county, N. C., noted for its apples and scenery and for the great paper mills at Canton which make the nation's postal cards, differs from most mountain counties in having a number of Negroes in its population. Recently the ministerial association of the county labeled the Negro school situation there as a "disgrace." Things are not so bad in the county seat, Waynesville, where there are three teachers for 84 colored pupils. This school is a brick building with three classrooms, a cafeteria and an auditorium, though these last two are not heated. At Canton there are two Negro teachers for 73 pupils in seven grades, no electric lights, no running water, no library whatever. At Waynesville there is a "library" consisting of a few outdated encyclopedias. Thirty years ago such schools were not uncommon in Haywood, but the ministers declare that they are out of place in any Christian community today. Incidentally, the ministerial association will become interracial with the March meeting.

* * *

Church Establishes Lectureship

The first lecturer on the Ashlin White Bible lecture foundation will be Clarence Macartney of Pittsburgh, on Oct. 16-20. The lectureship was established by members of the First Presbyterian Church of Mooresville, where Dr. White was minister for 20 years. It is planned to invite nationally known speakers each year.

* * *

And So Forth

Owing to the difficulty of securing the desired speakers, the convocation of the state council of churches, which was to have met in Charlotte in April, has been postponed for a year.

The National Association of Evangelicals recently made its first formal appearance in the state at Gastonia.

The Blue Ridge assembly grounds will be open this summer for various religious groups desiring to hold conferences there.

The *Christian Sun*, organ of the southern convention of the Congregational Christian Churches, has celebrated its centennial. This paper largely influenced the founding of Elon College and the Elon Christian orphanage.

Few colleges have been affected by recent changes in plans for military training, since ASTP units were not numerous. Most air corps, engineering and navy units remain as they were.

KENNETH J. FOREMAN.

Nazis Close Theological School in Norway

According to the Royal Norwegian Information Service, the nazis in Norway recently closed the Congregational Faculty in Oslo, the one remaining theological school in the country. The school was closed because pastors who were trained there have refused to apply for positions as pastors of the controlled state church. Clergy were also trained at the University of Oslo, which was closed in November last when 1,500 faculty and students were incarcerated in a mass arrest.

Sees No Sign of Churchill's Fall

Prime Minister Held to Have no Rivals as War Leader—Lewis Believes that Theology is as Vital as Maps

(Correspondence from England)

LONDON, March 1.—It is more than probable that Mr. Churchill's speech in Parliament was as closely analyzed in America as it was here. The ordinary reader here found in it a warning against complacency and also against fearfulness. Happily the speech came almost at the very hour when the new two-way attack on Germany from the air was beginning a new chapter in the history of the war. This underlined the hope that Germany's fighter defense might be completely eliminated. There is certainly no sign of any serious opposition to Mr. Churchill as the leader of the nation in war. However, there is said to be a revival of interest in the political scene. Voters are beginning once more to attend public meetings, especially where there are by-elections. Open demands are made, not for the ending of the truce, but for a greater freedom of choice in the constituencies. The president of the Liberal party, Mrs. Bonham-Carter, has spoken strongly in that sense. She has also emphasized the Liberal support of proportional representation. In some places the issue seems to be "Beveridge" and "non-Beveridge", or even a policy to "out-Beveridge Beveridge." What with the education bill, the health white paper, the prospect of a report from the speaker's committee and other matters, not least of all the future of the coal industry, there is ample material for political discussion.

* * *

Propose Minister Of Science

There are many signs that this nation will be called to give a great place to science in the planning of its new order. It has hitherto lagged behind, it is claimed, in its recognition of the resources which science has put within our reach. Dr. Herbert Levinstein has told us that the by-product of Britain's coal, properly utilized, could meet all the needs of the plastics industry. He pointed out how the government could help in these early days of that industry, and took comfort in the fact that Sir John Anderson is a bachelor of science. The suggestion has been put forward that there should be a minister for science among the ministers of the crown.

* * *

Missions Historian Dies in London

David Chamberlin, who died last week, did a service of very great value to the whole missionary enterprise. For many years he was managing editor for the London Missionary Society; and on his retirement he served this society as librarian and archivist. All who studied the records of missions in the 19th and 20th centuries found their way to him, were made free of his knowledge and learned to trust his judgment. This was true especially of the many who set out to write upon Livingstone. In a brief note I cannot do justice to a very dear friend and colleague. We worked for many years in the same room. I must add that Chamberlin had a very accurate and detailed knowledge of the early settlements in New England. For the Pilgrim Fathers and the later settlers he never lost his enthusiasm. He never saw their homes, but if he had ever had the joy of visiting Boston and Salem and other scenes of their life he would have needed no guide. Nor did he ever see one of the mission stations of his own society, but no one knew them as he did. His books were few but authoritative: a little life of *John Smith of Demerara* and an equally brief and valuable life of *John Eliot*. In the closing years of his life he prepared the *Letters of Livingstone*.

* * *

Lewis Defends Theology

In the first of his radio talks on "Beyond Personality" C. S. Lewis took up the challenge of the man who has no use for the dogmas and formulas of theology and says "to anyone who's met the real thing, they all seem so petty and pedantic and unreal!" Mr. Lewis took the comparison the objector makes between the man who looks out upon the Atlantic and the man who sees it on a map. The map, though it is only colored paper, is based on what hundreds and thousands of people have found out by crossing the Atlantic. And "if you want to go anywhere the map is absolutely necessary." As long as we are content to walk the beach a glimpse of the sea is more than looking at a map. "But the map is going to be more use than walks on the beach if you want to get to America. . . . In fact, that's just why a vague religion—all about feeling God in nature, and so on—is so attractive. It's all thrills and no work, like watching the waves from the beach. But you will not get to Newfoundland by studying the Atlantic that way, and you will not get eternal life by just feeling the presence of God in flowers or music. Neither will you get anywhere by looking at maps without going to sea."

* * *

Cooke Plans Tour Of America

It is announced in the *Christian World* that Leslie E. Cooke of Coventry is shortly to visit America on the invitation of the American Congregational Council. He has been invited to visit these churches in order to give them a picture of what the churches are doing in England in wartime. Mr. Cooke will have a story to tell of the difficulties which have been met with resource and courage in bombed areas. In Coventry the churches have shown how to treat their loss as an occasion for new experiments in Christian fellowship, both among "the individual churches of the Congregational order, and also in the larger life of the Christian community."

EDWARD SHILLITO.

Negro Pastors Form Political Group

Sixty New York pastors have formed the Negro Ministers Non-Partisan Association which intends to raise $75,000 to use for political purposes in the coming election. The association is supporting A. Clayton Powell, Jr., former city councilman and minister of the Abyssinian Baptist Church, for election to Congress.

Nominate Whyte For Moderator

Cleveland Presbyterians Name Minister of Old Stone Church—Blanchard Asks Congregationalists to Vote Peace

(Correspondence from Northern Ohio)

CLEVELAND, March 13.—At its February meeting the presbytery of Cleveland unanimously advanced the name of Robert B. Whyte, minister of Old Stone Church here since 1935, as its candidate for the moderatorship of the General Assembly of the Presbyterian Church in the U.S.A. The election will take place when the General Assembly meets in Chicago in May. The endorsement was made in a resolution presented by Philip Smead Bird, pastor of the Church of the Covenant. Dr. Whyte has served his denomination as chairman of its permanent judicial commission, as a member of the General Assembly's department of church cooperation and unity, and in other official capacities. His church was host to the General Assembly for its last session in Cleveland. He has also been active interdenominationally, serving on the executive committee of the Cleveland church federation and as its president in 1939. Herman A. Klahr, associate minister at Old Stone, was elected moderator of the presbytery in the same meeting.

* * *

Bible Crusade Enlists 50,000 Readers

Distribution of scriptural portions indicates that at least 50,000 persons were enlisted for regular reading and study of the Bible in the three-week crusade of the American Bible Society which closed March 5. More than any other recent city-wide religious effort, the crusade reached churches with wide theological differences. In his report Rome A. Betts, general secretary, listed 126 churches, 15 service clubs, 21 Hi-Y clubs and five colleges, in addition to public schools and dozens of other group meetings reached by staff secretaries. The crusade has been a wholesome and stimulating experience for the city. Biblical displays were arranged in many store windows and in the public library. The crusade was sponsored by a committee of nearly 100 prominent ministers and laymen.

* * *

Lutherans Unite for Social Education

Thirteen United Lutheran churches of Greater Cleveland are in the midst of a laymen's educational program directed by Oscar W. Carlson of New York, field secretary of the denomination's Board of Social Missions. Employer-employee relations and home problems are being stressed in training conferences for laymen, accompanied by extensive home visitation in each parish. This program is one of many evidences of intensive evangelistic activity in Lent. The church federation is maintaining its schedule of noonday services throughout the Lenten season in Old Stone Church. Episcopal services are conducted each day in Trinity Cathedral. The federation's guest preachers this year include Francis Carr Stifler, public relations director for the American Bible Society; Boynton Merrill of First Congregational Church, Columbus; James B. Adams of Concord Baptist Church, Brooklyn, N. Y.; and Robert E. Speer, secretary emeritus of the Presbyterian Board of Foreign Missions.

* * *

Blanchard Asks Votes For Christian Peace

A million Congregationalists have been asked by Ferdinand Q. Blanchard, moderator of the General Council and pastor of Euclid Avenue Church here, to give thought to the use of their ballots in shaping a Christian peace. The suggestion was made in a Lenten message addressed to the churches. It follows the announcement of a vigorous political action campaign by the Congregational Council for Social Action here a month ago. The message points out that 50,000,000 Christians, or any large part of them, can determine the direction of international leadership if they will vote in keeping with their ideals.

U. S. Senator Harold H. Burton, speaking in the Calvary Presbyterian institute on postwar problems, declared that the United Nations must stay united if the peace is to be won. Both peace by conquest and peace by balance of power are impossible in a changing world, leaving only guarantee of peace by continued unity on the part of the peace-loving nations, the senator asserted. The committee on world affairs of the church federation cooperated in sponsoring his address.

* * *

Church Projects Aid Wartime Youth

Two widely differing projects by Cleveland churches have drawn much favorable comment since their announcement recently. Lakewood Presbyterian Church has named a readjustment council to assist returning soldiers with problems of employment, educational opportunities and reorientation in church activities. The council includes specialists in personnel work, employers, an attorney, two educators and a representative of the session. The idea was suggested by the pastor, LeRoy Lawther, who was a chaplain in the First World War. Under its new minister, E. Milton Grant, Pilgrim Congregational Church, the original institutional church in this section, has developed a model "canteen" for high school young people. Members of the Pilgrim Fellowship completely redecorated the dining room and lounge, installing club facilities for music, dancing, soft drinks and refreshments. Bowling alleys are also available. The club is managed by a canteen council of young people and an advisory council. Judging from its first week's operation, its church-sponsored membership of 500 will soon be filled. Activities are confined to Friday and Saturday evenings.

* * *

And So Forth

Gerard F. Patterson, 76, widely known as archdeacon of the Episcopal diocese of Ohio from 1920 until his retirement in 1938, died suddenly last Sunday while on a bus trip to Fremont, Ohio, where he was to conduct services.

Death has claimed Adelbert P. Higley, pastor of Calvary Presbyterian Church for 28 years, after a long illness.

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PRICES SLIGHTLY HIGHER IN CANADA

land's war plants employing women now have Negro women workers. The total so employed, 5,150, is double the figure for last September, according to a report of the womanpower committee of the War Manpower Commission.

O. M. WALTON.

Ban Union from Y.W.C.A.

St. Louis Association Directors Reject Majority Vote of Staff Members

(Special Correspondence)

ST. LOUIS, March 9.—The board of directors of the St. Louis Y.W.C.A. has been confronted for several months by a request for a meeting with representatives of Local 83 of the Social Service Employees Union of the United Office and Professional Workers (C.I.O.). A majority of the members of the St. Louis Y.W.C.A. staff are members of the union, and they have asked that the latter represent them before the board of directors of the Y.W.C.A. The directors have now turned down their request, although it is generally agreed that this action does not close the issue.

Very few St. Louis people know of the problem within the Y.W.C.A. National conventions of this organization have gone on record as favoring the development of responsible labor union movements. Staff members feel that their action in asking the union to represent them is consistent with this national policy, and some members of the board of directors agree with this position. Other board members however, while they are in sympathy with the policy of supporting labor unions for industry, do not believe that the Y.W.C.A. is comparable with an industrial institution.

Majority Vote Turned Down

The president of the board of directors and the general secretary have released to the public a statement which, following an expression of sympathy with the purposes of those who raise the issue, declares:

"In the opinion of many . . . the religious basis and the fellowship nature of the Young Women's Christian Association preclude the necessity of an outside agency to safeguard the interests of its employees, and the introduction of an outside agency into the employer-employee relationship of board and staff would hinder rather than promote dealings satisfactory to the entire association. (This does not enjoin eligible staff members from membership in the union.)

"In declining the request to enter into negotiation with the union, the board deeply regrets the necessity of denying a petition representing a majority of the staff. It wishes to reaffirm its belief in the value of the labor union in industry and the responsibility of the Y.W.C.A. for contributing to the building of a responsible labor movement. Although sympathetic with the liberal trend of the Y.W.C.A. as indicated in convention resolutions in regard to unions within the Young Women's Christian Association, the board must here exercise its privilege of determining the policies which in its opinion will best promote the growth of the St. Louis association."

HAMPTON ADAMS.

Sockman Hits Area Bombing

Replies to Critics of the 28 Pastors Who Condemned Policy—Mme. Sun Asks End of Unequal Treaties

(Correspondence from New York)

NEW YORK, March 17.—Considerable newspaper space is still being given to discussion of the statement against obliteration bombing signed by 28 clergymen. Abuse predominates. Ralph W. Sockman, minister of Christ Church (Methodist) and one of the 28 critics of area bombing, has made a further defense of his view. "Military objectives must now be bombed," he announced in his church, "but the bombing of military objectives is a far different thing from the deliberate obliteration of civilian areas and populations." He insisted that as the indiscriminate bombing of Britain had only stiffened Englishmen's resistance, so obliteration bombing had produced the same effect on the German people. Therefore he held that "from the standpoint of sheer military strategy, I believe it is a mistake to direct attacks on women and children in the effort to check the fighting spirit of a nation." The alternative course, Dr. Sockman said, "lies in a concentrated bombing of military objectives accompanied by a clear declaration from our own government and from Britain as to what kind of postwar world we shall offer Germany." He concluded by declaring, "My conception of the church is that it should try to point toward the highest ideal it can see. If it is to be a mere echo of popular sentiment, why do we need it? There are plenty of voices to cry with the crowd."

* * *

Asks Abolition of Unequal Treaties

Over 4,000 people attended a great rally commemorating the 19th anniversary of the death of Dr. Sun Yat-sen, the first president of the Chinese republic. The meeting was sponsored by the East and West Association, United China Relief, the Institute of Pacific Relations, the Foreign Missions Conference and the Chinese Consolidated Benevolent Association. President Roosevelt and Generalissimo Chiang Kai-shek sent greetings, and messages were received by radio from Madame Sun Yat-sen and Dr. Sun Fo, the widow and son of the Chinese leader. Madame Sun asked for the abolition of "unequal treaties" and insisted that China "must and will shake off every form of subservience and imposed dependence." She spoke also of the "holding down of India" by the powers. Dr. Sun Fo, president of the Executive Yuan, was sure that there would "be no more civil wars in China" and that the Kuomintang and the Communists would "sink their little differences and find a permanent solution for the present difficulties."

* * *

Brooklyn Clerical Union Is 100 Years Old

The Brooklyn Clerical Union, which is believed to be the oldest Protestant interdenominational clergy club in America, celebrated its 100th anniversary on Saturday at the Montauk club, Brooklyn, where bi-weekly meetings have been held for more than 50 years. The club's membership has included some of America's foremost preachers. Its first president was Maurice W. Dwight of the First Reformed Church. During the Civil War period there appeared on the club's rolls the names of Henry Ward Beecher of the Plymouth Church, Richard S. Storrs of the Pilgrim Church and Henry J. Van Dyke of the Second Presbyterian Church. At the turn of the century the membership included S. Parkes Cadman of the Central Congregational Church, Joseph Dunn Burrell of the Classon Avenue Presbyterian Church, Newell Dwight Hillis of the Plymouth Congregational Church, Cleland B. McAfee of the Lafayette Avenue Presbyterian Church and Francis J. McConnell of the New York Avenue Methodist Church. The present officers of the club are Martin Paul Luther, New Utrecht Reformed Church, president, and William F. Sunday of the Lutheran Church of the Good Shepherd, vice-president.

* * *

United Christian Council For Democracy Meets

On Monday and Tuesday of this week the United Christian Council for Democracy convened a conference "against discrimination and for economic justice." Meeting at Labor Temple the delegates listened to clergymen, labor leaders, farmers, college professors and Negro and Jewish leaders advocate racial and economic reform. The council is made up of representatives of the social action committees representing the Evangelical and Reformed, Presbyterian, Methodist, Episcopal, Unitarian and Baptist denominations. Richard Morford, the secretary, outlined an action program for these groups. It included social security, fair employment practice, subsidies, at least $10,000,000,000 in new taxes, abolishment of the poll tax, public works to provide continuous employment, federal unemployment insurance for merchant seamen, free lunches for schoolchildren, help for farm families, increased food production, a national policy outlawing anti-Semitism and abolition of jimcrowism in the armed services.

* * *

And So Forth

John W. Behnken, president of the Lutheran Synod of Missouri, announced in a pastoral letter that the 1943 budget of $2,200,000 had been oversubscribed by $112,409. This was an increase of 18.7 per cent over the 1942 receipts. There are at present 5,173 Missouri Synod churches in Missouri, Ohio and many other states.

Benjamin Conkling Bentley was installed as pastor of the Memorial Presbyterian Church, Brooklyn, on Monday night. George A. Buttrick of Madison Avenue Church, Manhattan, preached the sermon of installation.

Chester C. Chilton, formerly associate pastor of the Reformed Church at Bergen, N. J., has been called to the pastorate of Bethany Memorial Reformed Church, Manhattan.

Henry C. Wolk, for 23 years pastor of St. John's Evangelical Lutheran Church, Brooklyn, the oldest Lutheran church on Long Island, and with a branch church in Glendale, Queens, died suddenly last Sunday of a heart attack.

J. HENRY CARPENTER.

Insular Solons Face Deadlock

Puerto Rican Legislature is Split over Tugwell—Schools Needed for Huge Number of Illiterate Children

(Correspondence from Puerto Rico)

SAN JUAN, March 13.—Although the Popular party headed by Luiz Muñoz Marin still has a bare majority in the insular senate, the coalition of Liberals, Socialists and Union-Republicans has made possible a majority of one in the lower house. The two branches of the legislature are therefore likely to do a good deal of balking with one another's bills in the current session. The senate and the governor's executive committee have voted confidence in Rexford Tugwell, the present governor. The lower house however has protested to Washington, asking for his dismissal. The progress in social legislation made here in the past few years seems likely to be interrupted for a time. Much depends on what happens in the U. S. Congress concerning Puerto Rican affairs.

* * *

Fear Losing Control Of Rum Tax

The production of Puerto Rican rum reached an all-time high in December with a total of 1,276,999 gallons, ten times the amount reported for the same month in 1940. Hitherto the internal revenue tax receipts on rum and other Puerto Rican products going to the continental United States have been turned over to the insular treasury. Now Representative Cole of the U. S. Congress proposes that only $12,000,000 be sent back to Puerto Rico, and that all receipts in excess of this amount be held by the federal treasury in a special fund for such improvements in Puerto Rico as schools, roads, hospitals, water and sewage systems and other public works. Cole's proposal is that outlays from this special fund be voted by the Congress upon suggestions made by the governor of Puerto Rico. Many Puerto Ricans look upon this proposal as a diminution of their power of self-government.

* * *

Need Schools For 200,000

The governor's budget calls for ample outlays for much needed school buildings and new housing projects to reduce the slum areas of San Juan, Arecibo and other urban centers. Priority is being asked for materials to construct 400 new schoolrooms, and the local authorities are hopeful of getting materials for at least 200 rooms. That number of additional rooms will not go very far toward housing the 200,000 children who are now without school accommodations, but it probably is as many as could be manned even with an emergency program for preparing new teachers.

* * *

Commodity Prices Are Held Down

Thanks to the Commodity Credit Corporation and the Office of Price Administration, fair amounts of butter, meat, rice, potatoes and canned goods have been reaching Puerto Rico to supplement the native food products, and prices have been held down. Bread is 10 cents per pound, pasteurized milk is 19 cents per quart, butter 71 cents per pound, eggs 72 cents per dozen. Potatoes, rice and meat are correspondingly priced. In view of the plans to use all available ships for carrying food and munitions to the armed forces in Europe and the Pacific, Puerto Rico, along with other areas dependent on food imports, is concerned about the next few months. Governmental authorities assure the public that there will be no lack of necessary supplies.

* * *

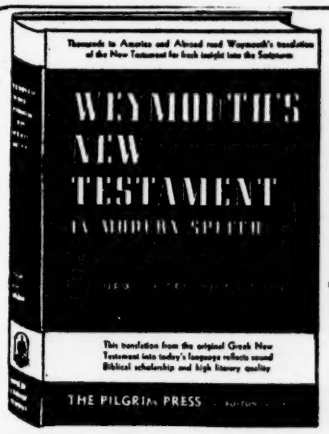
Protestants Fear Roman Invasion of Schools

The announcement by the commissioner of education that in a few towns public school pupils are being released for religious training in churches on school time has brought further protest from Protestant leaders. Frequent public meetings are being held and radio programs given, calling the attention of listeners to the violation of the principle of separation of church and state in this movement initiated by a governmental agency. If necessary, Protestant leaders will bring legal suit to prevent the spread of this use of public school time for religious training. They look upon the move as an entering wedge for Roman Catholic control of secular education, and anticipate extension of such control in the continental United States.

* * *

Protestant Churches Are Growing

Reports at several denominational annual meetings recently held here revealed substantial increases in membership and receipts. The Evangelical United (Congregational Christian and United Brethren) group met at Yauco, the Methodists at San Juan, the Disciples at the McLean confer-



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July 24-28. Problems of the Pastor in the Year Ahead. (Jointly sponsored by the Commission on Religion and Health, Federal Council of Churches and Union Seminary). Speakers: Roy A. Burkhart, Marion J. Creeger, Russell Dicks, Chaplain Harry C. Fraser, Elmore M. McKee, Dr. James S. Plant, Otis R Rice, Ralph W. Sockman, George Soule.

July 31-Aug. 4. The Local Church and Critical Issues of Our Day. Speakers: Bradford S. Abernethy, Will W. Alexander, J. Kenneth Galbraith, Benson Y. Landis, Paul Limbert, Benjamin E. Mays, Leslie B. Moss, Justin Wroe Nixon, Edwin G. Nourse, Frederick E. Reissig, J. Raymond Walsh.

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ence grounds, and the Baptists in Santurce, the most populous section of San Juan. Changes in administration are taking place. Bishop Norman B. Richardson is retiring, leaving for the next incumbent the appointment of a general superintendent of the Methodist churches to succeed Bruce R. Campbell, who died last August. Vere C. Carpenter, for 38 years general superintendent of the Disciples churches, is retiring this month. He is to be succeeded by C. Manly Morton, formerly professor in the interdenominational seminary at Rio Piedras.

* * *

Villard Arrives in Puerto Rico

Recent visitors to this island include Mrs. F. D. Roosevelt, who flew in from Jamaica; Thomas G. Parran, surgeon general of the United States, who attended the regional conference on social hygiene; Harper Sibley of Rochester, chairman of the International Committee of the Y.M.C.A.; Paul Furnas of Philadelphia, visiting Civilian Public Service projects for the American Friends Service Committee; W. C. Toth of Newton, Kan., and Gerald Stucky of Berne, Ind., Mennonite leaders en route from an inspection trip to the three colonies of 6,000 Mennonites in Paraguay; and Oswald Garrison Villard, nationally known publicist who has made many trips to Puerto Rico in the past 45 years. Mr. Villard is making an extended stay to study public welfare programs and social developments, which he will report in The Christian Century.

* * *

Caribbean Commission Confers On Area Issues

Great hopes are placed in the international commission which will study the possibilities for improving the social and economic conditions of the Caribbean countries. This commission is meeting in Bridgetown of the Barbados March 21-31. Ten areas are represented by two commissioners each. Puerto Rico's commissioners are Dr. Jaime Benitez, chancellor of the University of Puerto Rico, and Dr. Rafael Picó, chairman of the Puerto Rican Planning and Zoning Commission. Gov. Rexford Tugwell represents the United States.

* * *

And So Forth

The drive to raise $60,000 for Mrs. Tugwell's Milk Fund for Children went over the top for a total of $74,136. Similar success has attended all the war bond drives and the annual campaigns of the Y.M.C.A., the Scouts and the Red Cross. Service men have been heavy contributors.

The increase in wage scale for sugar cane workers has been followed by an increase for tobacco workers, who now are being paid 22.5 to 24 cents an hour for the lowest category of workers. Next year the base rate is to be increased again, to 25 cents an hour.

Pan American Airways has increased its accommodations for passengers to Miami, and is reported to be carrying 600 persons a month. Many civilian workers and their families, formerly engaged in construction work for army and navy bases and camps, are leaving for their homes at various places in the United States. They are naturally concerned to find jobs.

HUGH J. WILLIAMS.

Interest Grows In Race Justice

Illinois Round Table Finds Cooperation Tripled in Past Year—Family Week is Again Planned on Interfaith Basis

(Correspondence from Chicago)

CHICAGO, March 20.—Three times as many schools, churches, colleges and community organizations participated in Brotherhood Week and in the development and dissemination of interracial good will this year as last, the Chicago Round Table of Christians and Jews reports in a summary just released. A notable increase was observed in the celebrations of Brotherhood Week in downstate communities, an extension of the work of the Chicago group. Another feature of this year's program was pupil participation through adult-led public school interracial discussions which succeeded in drawing out pupil opinion and effectively modifying it, as teacher sampling of classroom responses through written reports testified. A second book list titled "Reading for Democracy" has just been issued and 20,000 free copies distributed. Copies can be secured from the Round Table, 203 N. Wabash Ave.

* * *

Green Aids in Celebration Of Braddan Anniversary

"Defeat of an alien foe and making ourselves secure from foreign attack are not the only things we need to guarantee our freedom. A citizen who really loves his country . . . [needs] to work and fight for those freedoms not only on the battlefield but here on the home front," said Gov. Dwight Green last week at a service honoring the 72nd birthday of William S. Braddan and the 43rd year of his pastorate of Berean Baptist Church. Braddan is a veteran of the Spanish-American War and was a chaplain with the rank of colonel in World War I.

* * *

Bishop Returns from Battlefront

Bishop J. A. Gregg of the African Methodist Episcopal Church, home from a tour of army fronts in North Africa, Italy and India, addressed a meeting of some 2,500 Negroes here last week in the auditorium of DuSable high school on the south side. "While over there," the bishop said, "I saw many things I liked, and many things I did not like. At the proper time I'll discuss what I didn't like." The press has suggested that the reference may have been to the rumored shifting of Negro troops from combat duty to labor battalions.

* * *

All Faiths Unite in Family Week

Protestants, Jews and Catholics will unite in sponsoring Family Week, May 7-14, Harry C. Munro, secretary of the national Family Week committee and director of adult work of the International Council of Religious Education, announced here. "Religious faith and practices, always the bulwarks of family life, are more necessary now than ever," the committee declares in announcing the cooperative project, the first and only religious observance to receive the common support of all religious groups in America.

* * *

And So Forth

Chicago Protestant women met Friday in an all-day interfaith and interracial conference addressed by Rabbi David Graubart, Father E. V. Cardinal of Loyola University, S. L. Gandy, pastor of the Church of the Good Shepherd, and Harry Mayeda, formerly president of the Tulelake, Calif., camp council.

McCormick Seminary will bring Adam Burnet of Edinburgh as preacher and Norman Thomas, E. G. Homrighausen, Rollo R. May and Thornton W. Merriam as lecturers to supplement its faculty in its summer conference for ministers, July 31-Aug. 5. Planning for demobilized service men and women will occupy a major place in the conference.

CHARLES LESLIE VENABLE.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Escape to Danger (British film, distributed by RKO) *Melodrama.* Trail of woman spy from Denmark to Lisbon to shipwreck to London, as her real identity is unfolded. Effect of suspense and conjecture lost because true situation is too early revealed, and much of plot lacks motivation. Certain portions, however, provide excitement. *Average spy fare.* M, Y

Henry Aldrich, Boy Scout (Par.) *Comedy* as Henry and fellow Scouts undertake reform of spoiled newcomer to town. Designed to show activities of Boy Scouts, this is less preposterous than previous melodramas in "Aldrich" series. *For juveniles.* Y, C

Jane Eyre (Fox) Joan Fontaine, Peggy Ann Garner, Margaret O'Brien, Orson Welles. *Drama.* Famous heroine's miserable childhood, later tragic love for moody master of estate to which she goes as governess. In sets and photography, film repays expenditure of time and money to produce feeling of gloom and evil portent. But acting, in adult portions, is stagy, pretentious, ponderous. *Artificial.* M

Rationing (MGM) *Comedy* about small-town storekeeper who feuds with lady ration board head, is finally appointed "boss" himself. Typical grimaces, slapstick of the usual Wallace Beery film, with chance for violent fist fight in end. *Fair* comedy—if you like the type. M, Y, C

Up in Arms (RKO) Dana Andrews, Danny Kaye, Dinah Shore. *Musical.* Fantastic, elaborate settings for tale about hypochondriac who finds himself drafted. Set in part aboard troop transport fitted with chromium and provided with chorus girls as nurses! Dream-world trappings and technicolor, depending for entertainment on Kaye's clowning, "patter" songs, wisecracks. *Exuberant.* M, Y, C

Week-end Pass (Univ.) *Comedy* about a defense worker on vacation who helps runaway girl get permission to join the WAVE's —or WAC's. Inane plot, serving mainly as excuse for strident songs and vaudeville acts. *Stilted, silly.* M, Y

BEST CURRENT FILMS

For Family: Happy Land, Hit the Ice, Lassie Come Home, Madame Curie, My Friend Flicka, This Is the Army, Thousands Cheer.

For Mature Audience: Action in the North Atlantic, The City that Stopped Hitler, Claudia, Corvette K-225, Destination Tokyo, Guadalcanal Diary, Gung Ho!, Holy Matrimony, Sahara, The Song of Bernadette, Watch on the Rhine, The Young Mr. Pitt.

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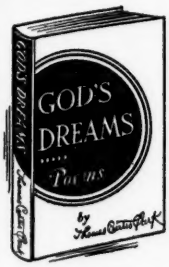

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Says JOSEPH FORT NEWTON of

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Dr. Newton continues—in his Prelude to the book: "What does God dream of man, and man himself dare to dream? That man shall learn to be a brother to his fellows, that greed and cruelty shall pass away, that lust shall yield to love for the race, that man shall cease from hating and shall meet God face to face, that this sad world shall become a City of Friends. All this the poet tells us in many keys and tones."

And here is an estimate of the book—and of the poet—from *E. Merrill Root,* professor of literature in Earlham College, and a recognized poet in his own right:

"Thomas Curtis Clark is a true poet. Life to him is a reality of magic and meaning, and he feels the rhythms of her pulse. He is a prophet, too, with the prophetical anger and hope—anger at all that harms and impedes life, hope for the fulfillment of the dreams in the world's heart. He plays a brave march-music for the feet of men.

"This poet says No to that which impedes because he says Yes to that which inspires. Such a lovely lyric as 'The Day Is Brief' is the very heart of his verity and vision—haunting and symbolic. Such a noble eloquence as 'Prayer for Brotherhood' is characteristic of his love and light. Thomas Curtis Clark blows trumpets under the walls of Jericho, and bugles to waken us for the march to the Promised Land.

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Who Will Build the World Anew?	Common Blessings
	I Am Still Rich
Thy Kingdom Come!	Take Time to Live
America, Our Native Land	When I Am Old
For an Hour of Darkness	Lincoln, Come Back
New Vistas	Thanksgiving Day, 1943
The Faith of Christ's Freemen	War Will Not Always Be
'Come, Follow Me'	Tenement Children
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